SRI VISHNU SAHASRANAMA

with Text,
Transliteration, Translation and
commentary of

ŚRĪ ŚANKARĀCĀRYA

Translated into English

BY

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PUBLISHER'S NOTE

We have great pleasure in presenting to our readers the great Vishnu Sahasranama Stotra with the translation of Sri Sankaracharya's Commentary. This litany of a thousand names of Vishnu, far from being sectarian, brings out the universality of the Divine and so is eminently fit to be chanted by every one, irrespective of the religious denomination to which he or she belongs. One of the meanings of the word Vishnu is "all-pervasive," and the Vishnu Sahasranama aims to bring the devotee closer to the Ultimate Reality that is at once Personal and Impersonal. The very fact that Sri Sankaracharya, who always soars in the empyrean of Non-duality, has chosen to write an eloborate commentary on this Sahasranama is proof positive, if proof were needed, of its magnificence and profundity. When the Divine appellations are chanted with an understanding of their deep implications, their sweetness is all the greater. We wish our readers all the peace, power and plenty that come from reciting these hallowed names.

The hyphonising of the words in Devnagri script is done only to make the reading easy for those who are not familiar with Sanskrit. The words thus connected are to be read as single expressions.

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KEY TO TRANSLITERATION AND PRONUNCIATION

	Sounds like		*Sounds like*
अ	a-o in son	ट	ṭ-t tn ten
आ	ā-a in master	ठ	ṭh-th in ant-hill
इ	i-i in if	ड	ḍ-d in den
ई	ī-ee in feel	ढ	ḍh-dh in godhood
उ	u-u in full	ण	ṇ-n in under
ऊ	ū-oo in boot	त	t-t in French
ऋ	ṛ-somewhat between r and ri	थ	th-th in thumb
ए	e-ay in May	द	d-th in then
ऐ	ai-y in my	ध	dh-then in breathe
ओ	o-o in oh	न	n-n in not
औ	au-ow in now	प	p-p in pen
क	k-k in keen	फ	ph-ph in loop-hole
ख	kh-ckh in blockhead	ब	b-b in bag
ग	g-g (hard) in go	भ	bh-bh in abhor
घ	gh-gh in log-hut	म	m-m in mother
ङ	ṅ-ng in singer	य	y-y in yard
च	c-ch (not k) chain	र	r-r in run
छ	ch-chh in catch him	ल	l-l in luck
ज	j-j in judge	व	v-v in avert
झ	jh-dgeh in hedgehog	श	ś-sh in reich (German)
ञ	ñ-n (somewhat) as in French	ष	ṣ-sh in show
		स	s-in sun
		ह	h-in hot
		ं	ṁ-m in sum
		ः	ḥ-h in half

INTRODUCTION

The chanting of the Nāma or the Divine name has an important place in the disciplines advocated by the Bhakti tradition. This adoration of the Divine by the name takes two forms—Japa and Stotra. Japa is the silent repetition generally of a single divine name or of a Mantra which may also be a long formula. The Stotra, however, is invariably uttered aloud, and it may consist in chanting verses conveying the glory and attributes of the Divine. The Sahasranāma is perhaps the most popular and the holiest form of Stotras among devotees.

The word Sahasranāma means "the thousand names of the Lord." According to the Vedic tradition there is only one manifesting sound (Śabda) indicative of the Supreme Being (Para-Brahman), and that is called 'Om', as far as the human ears could capture it. Just as that one Para-Brahman is adored as manifesting in the form of many Deities, the one name Om, indicative of Him, also takes the form of innumerable sound forms representing Divine attributes and other excellences. Sahasranāma is perhaps the most extensive elaboration of the Divine Name. This is a special feature of Hindu devotional practice, unknown to other religions which invoke the Supreme Being by one name only.

It may be asked what devotional purpose the elaboration of Names serves. Inward concentration is the essence of devotional practice, but inward concentration is also the most difficult to practise. Even a great man like Arjuna says to Śrī Kṛṣṇa in the Gītā (6.34) "The

mind is fickle, turbulent, powerful and unyielding. To control and concentrate it is as difficult as controlling the wind itself." So aspirants treading the path of devotion are given practices of varying subtlety for communion with the Divine. Concentrated meditation is the highest form of communion, Japa comes next; and Stotra and external worship come still after. While meditation and Japa can be done only very imperfectly by the majority of men, Stotra and external worship can be practised much more successfully and with greater devotional satisfaction. Hence the importance of Stotra in devotional practice.

Loud invocation of the Divine may take the shape of Kīrtana, which is singing songs conveying the names and attributes of the Deity by a group of people. But a Stotra is not set to music; it consists in chanting aloud verses in praise of the Deity, mostly by individuals alone or sometimes in the company of a few. The Sahasranāma Stotra, the thousand-named praise of the Divine, is a special form of this kind of devotional composition. Every Sahsranāma Stotra is an invocation of a particular cult Deity, and the names strung together into verses in it will briefly indicate the philosophical, theological and ritualistic doctrines of the cult as also the world-saving exploits of that Deity elaborately dealt with in the Purāṇas and other cult literature. A Stotra has six characteristics—salutation, benediction, statement of the doctrine, praise of the Deity and His attributes, description of His valour, form and deeds, and prayer. While in the elaborate Stotras, which often take the shape of long literary pieces, these features can be clearly seen, in the Sahasranāma Stotra too these are brought out

through the selection of meaningful names that are strung together into verses.

While there are Sahasranāma Stotras in praise of most of the Deities of the Hindu pantheon, two of them have attained great popularity and form parts of the devotional programmes of the worship of the Deities to whom they are related. These are Lalitā-sahasranāma in praise of the Deity as the Divine Mother and Viṣṇu-sahasranāma in praise of the Lord conceived as Viṣṇu. The latter forms the Text dealt with in this book.

Viṣṇu-sahasranāma is a part of the Śānti Parva of the Mahābhārata. Tradition says that it was composed by Sanaka, one of the Kumāras (eternally living Youths) and was transmitted to Bhīṣma who recited it in the presence of Śrī Kṛṣṇa to the Pāṇḍava brothers when he was questioned by Yudhiṣṭhira: "Who is that Being who is the supreme Lord of all, who is the sole refuge of all and by praising and worshipping whom man gains what is good and attains to salvation?" The thousand names of Viṣṇu is the answer that Bhīṣma gives to this enquiry.

Besides its inherent quality, the importance of the Stotra is enhanced a hundredfold by the fact that no less a personage than the great Śrī Śaṅkarācārya thought it worthwhile to write a commentary on it, expounding the meanings of the various names that find a place in it. An interesting tradition has something to say on how Śrī Śaṅkara came to write his commentary. It seems Śrī Śaṅkara wanted at first to write a commentary on the Lalitā-Sahasra-nāma and asked a disciple to fetch the text of the Sahasranāma. He brought Viṣṇu-sahasranāma. Twice this was repeated and then the Ācārya

heard a disembodied voice asking him to comment on this text. A tradition of this type is the way in which the Paurāṇikas expressed the importance of the text with telling effect.

Today of all Sahasranāmas, the Viṣṇu-sahasranāma is known as 'the Sahasranāma'. It is the most widely chanted by people in all stations of life, and besides there are cassettes made of it as rendered by well-known artistes. According to orthodox Hindu tradition, a devotee should daily chant the Upaniṣad pertaining to his Śākhā, the Gītā, Rudram, Puruṣasūkta and Viṣṇu-sahasranāma. It is believed that if he cannot do all this on any day, chanting Viṣṇu-Sahasranāma alone is sufficient. It is open to all to chant it, without any distinction of caste, creed or sex. It can be chanted at any time and no special rituals are obligatory on one chanting it. It is also interesting to note that in some parts of India students are asked to learn by heart the Viṣṇu-sahasranāma when they begin Sanskrit studies.

MEDITATION ON VIṢṆU

1. ॐ शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।
प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

Oṁ Śuklāmbara-dharaṁ Viṣṇuṁ Śaśivarṇaṁ catur-bhujam
prasanna-vadanaṁ dhyāyet sarva-vighn'opaśāntaye.

1. For the eradication of all obstructions, I meditate on Viṣṇu who has white wearing cloth, who is of the colour of the moon, who has four arms and who has a placid expression in His face.

2. शान्ताकारं भुजगशयनं पद्मनाभं सुरेशं
विश्वाधारं गगनसदृशं मेघवर्णं शुभाङ्गम् ।
लक्ष्मीकान्तं कमलनयनं योगिभिर्ध्यानगम्यं ।
वन्दे विष्णुं भवभयहरं सर्वलोकैकनाथम् ॥

Śānt'ākāraṁ bhujaga-śayanaṁ padmanābhaṁ sureśaṁ
viśv'ādhāraṁ gagana-sadṛśaṁ megha-varṇaṁ śubh'āṅgam
Lakṣmī-kāntaṁ kamala-nayanaṁ yogibhir dhyāna-gamyaṁ
vande Viṣṇuṁ bhava-bhaya-haraṁ sarva-lok'aika-nātham.

2. I salute Viṣṇu, the sole master of the universe, whose presence is very peaceful, who stretches Himself on a serpent-bed, who sports a lotus in His navel,

who is the one lord of all the Devas, who is the support of the worlds, who is subtle and all-pervading like the sky, whose complexion is like that of the clouds, whose form is very beautiful, who is the consort of Śri, whose eyes are like lotus petals, who is meditated upon by Yogis and who eradicates the fear of Saṁsāra.

3. सशंख-चक्रं सकिरीट-कुण्डलं
सपीतवस्त्रं सरसीरुहेक्षणम् ।
सहार-वक्षःस्थल-कौस्तुभ श्रियं
नमामि विष्णुं शिरसा चतुर्भुजम् ।।

Saśaṁkha-cakraṁ sakirīṭa-kuṇḍalaṁ
sapita-vastraṁ sarasiruh'ekṣaṇam
sahāra-vakṣaḥsthala-kaustubha-śriyaṁ
namāmi Viṣṇuṁ śirasā catur-bhujam.

3. I bow down my head before the four-handed Viṣṇu who sports in His hand the Śaṅkha and the discus, who is adorned with a crown and ear-pendants, who wears a yellow cloth, whose eyes resemble a lotus and whose chest is beautified by many necklaces and the Kaustubha mark.

INTRODUCTORY VERSES

1. श्रुत्वा धर्मानशेषेण पावनानि च सर्वशः ।
युधिष्ठिरः शान्तनवं पुनरेवाभ्यभाषत ।।

Śrutvā dharmān aśeṣeṇa pāvanāni ca sarvaśaḥ
yudhiṣṭhiraḥ śāntanavaṁ punar evā'bhya-bhāṣata.

1. After hearing all forms of Dharma capable of effecting complete purification, Yudhiṣṭhira, still unsatisfied, questioned the son of Śantanu as follows:

2. किमेकं दैवतं लोके किं वाप्येकं परायणम् ।
स्तुवन्तः कं कमर्चन्तः प्राप्नुयुर्मानवाः शुभम् ।।

Kimekaṁ daivataṁ loke kiṁ vā'pyekaṁ parāyaṇam
stuvantaḥ kaṁ kam arcantaḥ prāpnuyur mānavāḥ śubham.

2. "In this universe who is the one Divinity (at whose command all beings function)? What is that one Supreme Status which one should seek to attain? Who is that Divinity by praising whom and by worshipping whom a man attains the good?

3. को धर्मः सर्वधर्माणां भवतः परमो मतः ।
किं जपन् मुच्यते जन्तु-र्जन्म-संसार-बन्धनात् ।।

Ko dharmaḥ sarva-dharmāṇāṁ bhavataḥ paramo mataḥ
kiṁ japan mucyate jantur janma-saṁsāra-bandhanāt.

3. Which according to you is that highest form of Dharma (capable of bestowing salvation and prosperity on man)? What is that by uttering or reciting which any living being can attain freedom from the cycle of births and deaths?"

भीष्म उवाच,

4. जगत्प्रभुं देवदेव-मनन्तं पुरुषोत्तमम् ।
स्तुवन् नामसहस्रेण पुरुषः सततोत्थितः ॥

Bhīṣma uvāca
Jagat-prabhuṁ deva-devam anantaṁ puruṣottamam
stuvan nāma-sahasreṇa puruṣaḥ satat'otthitaḥ.

4. Bhīṣma replied: "He will be free from all sorrows who always praises by 'the Sahasranāma' (thousand names) that All-pervading Being who is the master of the worlds, who is supreme over all Devas and who is the Supreme Spirit.

5. तमेव चार्चयन्नित्यं भक्त्या पुरुषमव्ययम् ।
ध्यायन् स्तुवन् नमस्यंश्च यजमानस्तमेव च ॥

Tame'va cā 'rcayan nityaṁ bhaktyā puruṣam avyayam
dhyāyan stuvan namasyaṁś ca yajamānas tam eva ca.

5. That worshipper will be free from all sorrows who devoutly worships and meditates on that Undecaying Being,as also praises Him and makes prostrations to Him.

6. अनादि-निधनं विष्णुं सर्व-लोक-महेश्वरम् ।
लोकाध्यक्षं स्तुवन्नित्यं सर्वदुःखातिगो भवेत् ॥

Anādi-nidhanaṁ Viṣṇuṁ sarva-loka-maheśvaram
lok'ādhyakṣaṁ stuvan nityaṁ sarva-duḥkhātigo bhavet.

6. He will be free from all sorrows who always sings the praise of Viṣṇu (the All-pervading Being), who is free from the six changes beginning with origin and ending with death,and who is the master and over-seer of all the worlds.

7. ब्रह्मण्यं सर्व-धर्मज्ञं लोकानां कीर्ति-वर्धनम् ।
लोकनाथं महद्भूतं सर्व-भूत-भवोद्भवम् ॥

Brahmaṇyaṁ sarva-dharmajñaṁ lokānāṁ kīrti-vardhanam
loka-nāthaṁ mahad-bhūtaṁ sarva-bhūta-bhavo'dbhavam.

7. He is the Protector of Brahmā and the Veda. He is the knower of all Dharmas. He is the enhancer of the reputation of all beings. He is the supreme Brahman. Out of Him all beings and the whole of Saṁsāra have come out.

8, एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद्भक्त्या पुण्डरीकाक्षं स्तवै-रर्चे-न्नरः सदा ॥

Eṣa me sarva-dharmāṇāṁ dharmo' dhikatamo mataḥ.
yad bhaktyā puṇḍarik'ākṣaṁ stavair arcen naraḥ sadā.

8. To adore the Lotus-eyed One always with hymns of praise recited with devotion—I consider this to be superior to all other forms of Dharma.

9. परमं यो महत्तेजः परमं यो महत्तपः ।
परमं यो महद्-ब्रह्म परमं यः परायणम् ॥

Paramaṁ yo mahat tejaḥ paramaṁ yo mahat tapaḥ
paramaṁ yo mahad brahma paramaṁ yaḥ parāyaṇam.

9. He is the supreme light of consciousness. He is the supreme controller of everything. He is the supreme All-pervading Being. He is the support of everything.

10. पवित्राणां पवित्रं यो मङ्गलानां च मङ्गलम् ।
दैवतं दैवतानां च भूतानां योऽव्ययः पिता ॥

Pavitrāṇāṁ pavitraṁ yo maṅgalānāṁ ca maṅgalam
daivataṁ daivatānāṁ ca bhūtānāṁ yo'vyayaḥ pitā.

10. He is the sanctifier of even what is most sacred. He is the most auspicious among auspicious beings. He is the Lord of all divinities. He, the undecaying, is the father of all beings.

11. यतः सर्वाणि भूतानि भवन्त्यादियुगागमे ।
यस्मिंश्च प्रलयं यान्ति पुनरेव युगक्षये ॥

Yataḥ sarvāṇi bhūtāni bhavanty'ādi yugāgame
yasmiṁś ca pralayaṁ yānti punareva yuga-kṣaye.

11. He is the One from whom all beings come into existence at the beginning of a cycle of time, and He is also the One into whom they all dissolve at the end of the cycle.

21. तस्य लोकप्रधानस्य जगन्नाथस्य भूपते ।
विष्णो-र्नाम-सहस्रं मे शृणु पाप-भयापहम् ॥

Tasya loka-pradhānasya jagan nāthasya bhūpate
viṣṇor nāma-sahasraṁ me śṛṇu pāpa-bhay' āpaham.

12. Hear from me the hymn that is constituted of a 'thousand names' of that Viṣṇu who is the master of the universe, who is the subject of discourse of all scriptures, and who is the eraser of all sins and the fear of Saṁsāra.

13. यानि नामानि गौणानि विख्यातानि महात्मनः ।
ऋषिभिः परिगीतानि तानि वक्ष्यामि भूतये ॥

Yāni nāmāni gauṇāni vikhyātāni mahātmanaḥ
ṛṣibhiḥ pari-gitāni tāni vakṣyāmi bhūtaye.

13. I am giving for the benefit of all those names of His which are far-famed, which are indicative of His attributes, and which find a place in the exalted hymns of the Ṛṣis.

1: ॐ विश्वं विष्णुर्वषट्कारो भूत-भव्य-भवत्प्रभुः ।
भूतकृद् भूतभृद्भावो भूतात्मा भूतभावनः ॥

Om Viśvaṁ viṣṇur vaṣaṭ-kāro bhūta-bhavya-
bhavat-prabhuḥ
bhūtakṛd bhūtabhṛd bhāvo bhūtātmā bhūta-bhāvanaḥ.

2. पूतात्मा परमात्मा च मुक्तानां परमा गतिः ।
अव्ययः पुरुषः साक्षी क्षेत्रज्ञोऽक्षर एव च ॥

Pūtātmā paramātmā ca muktānāṁ paramā gatiḥ
avyayaḥ puruṣaḥ sākṣī kṣetrajño'kṣara eva ca.

3. योगो योगविदां नेता प्रधान-पुरुषेश्वरः ।
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥

Yogo yogavidāṁ netā pradhāna-puruṣeśvaraḥ
nārasiṁha-vapuḥ śrīmān keśavaḥ puruṣottamaḥ.

4. सर्वः शर्वः शिवः स्थाणु-र्भूतादि-र्निधि-रव्ययः ।
संभवो भावनो भर्ता प्रभवः प्रभु-रीश्वरः ॥

Sarvaḥ śarvaḥ śivaḥ sthāṇur bhutadir nidhir avyayaḥ
saṁbhavo bhāvano bhartā prabhavaḥ prabhur īśvaraḥ.

5. स्वयंभूः शंभु-रादित्यः पुष्कराक्षो महास्वनः ।
अनादि-निधनो धाता विधाता धातुरुत्तमः ॥

Svayaṁbhūḥ śaṁbhur ādityaḥ puṣkarākṣo mahā-svanaḥ
anādi-nidhano dhātā vidhātā dhātur uttamaḥ.

6. अप्रमेयो हृषीकेशः पद्मनाभोऽमरप्रभुः ।
विश्वकर्मा मनु-स्त्वष्टा स्थविष्ठ-स्थविरो ध्रुवः ॥

Aprameyo hṛṣikeśaḥ padma-nābho'mara-prabhuḥ
viśva-karmā manustvaṣṭā sthaviṣṭhaḥ sthaviro dhruvaḥ.

7. अग्राह्यः शाश्वतः कृष्णो लोहिताक्षः प्रतर्दनः ।
प्रभूत-स्त्रिककुब्धाम पवित्रं मङ्गलं परम् ॥

Agrāhyaḥ śāśvataḥ kṛṣṇo lohitākṣaḥ pratardanaḥ.
prabhūtas-trikakubdhāma pavitraṁ maṅgalaṁ param.

8. ईशानः प्राणदः प्राणो ज्येष्ठः श्रेष्ठः प्रजापतिः ।
हिरण्यगर्भो भूगर्भो माधवो मधुसूदनः ॥

Iśānaḥ prāṇadaḥ prāṇo jyeṣṭhaḥ śreṣṭhaḥ prajāpatiḥ
hiraṇyagarbho bhūgarbho mādhavo madhu-sūdanaḥ.

9. ईश्वरो विक्रमी धन्वी मेधावी विक्रमः क्रमः ।
अनुत्तमो दुराधर्षः कृतज्ञः कृतिरात्मवान् ॥

Iśvaro vikramī dhanvī medhāvī vikramaḥ kramaḥ
anuttamo durādharṣaḥ kṛtajñaḥ kṛtir ātmavān.

10. सुरेशः शरणं शर्म विश्वरेताः प्रजाभवः ।
अहः संवत्सरो व्यालः प्रत्ययः सर्वदर्शनः ।

Sureśaḥ śaraṇaṁ śarma viśva-retāḥ prajā-bhavaḥ
ahaḥ saṁvatsaro vyālaḥ pratyayaḥ sarva-darśanaḥ.

11. अजः सर्वेश्वरः सिद्धः सिद्धिः सर्वादिरच्युतः ।
वृषाकपिर-मेयात्मा सर्वयोग-विनिःसृतः ॥

Ajaḥ sarveśvaraḥ siddhaḥ siddhiḥ sarvādir acyutaḥ
vṛṣākapir ameyātmā sarva-yoga-viniḥsṛtaḥ.

12. वसु-र्वसुमनाः सत्यः समात्मा सम्मितः समः ।
अमोघः पुण्डरीकाक्षो वृषकर्मा वृषाकृतिः ॥

Vasur vasumanāḥ satyaḥ samātmā sammitaḥ samaḥ
amoghaḥ puṇḍarīkākṣo vṛṣa-karmā vṛṣākṛtiḥ.

13. रुद्रो बहुशिरा बभ्रु-र्विश्वयोनिः शुचिश्रवाः ।
अमृतः शाश्वत-स्थाणु-र्वरारोहो महातपाः ॥

Rudro bahuśirā babhrur viśva-yoniḥ śuciśravāḥ
amṛtaḥ śāśvata-sthānur varāroho mahā-tapāḥ.

14. सर्वगः सर्वविद्भानु-र्विष्वक्सेनो जनार्दनः ।
वेदो वेदविदव्यंगो वेदांगो वेदवित् कविः ॥

Sarvagaḥ sarva-vid-bhānur viṣvakseno janārdanaḥ
vedo vedavid avyaṅgo vedāṅgo vedavit kaviḥ.

15. लोकाध्यक्षः सुराध्यक्षो धर्माध्यक्षः कृताकृतः ।
चतुरात्मा चतुर्व्यूह-श्चतुर्दंष्ट्र-श्चतुर्भुजः ॥

Lokā'dhyakṣaḥ surā'dhyakṣo dharmā'dhyakṣaḥ kṛtā'kṛtaḥ
catur'ātmā catur-vyūhaś catur-daṁṣṭraś catur-bhujaḥ.

16. भ्राजिष्णु-र्भोजनं भोक्ता सहिष्णु-र्जगदादिजः ।
अनघो विजयो जेता विश्वयोनिः पुनर्वसुः ॥

Bhrājiṣṇur-bhojanaṁ bhoktā sahiṣṇur jagad-ādijaḥ
anagho vijayo jetā viśva-yoniḥ punar-vasuḥ.

17. उपेन्द्रो वामनः प्रांशु-रमोघः शुचि-रूर्जितः ।
अतीन्द्रः संग्रहः सर्गो धृतात्मा नियमो यमः ॥

Upendro vāmanaḥ prāṁśur amoghaḥ śucir ūrjitaḥ
atīndraḥ saṁgrahaḥ sargo dhṛtātmā niyamo yamaḥ.

18. वेद्यो वैद्यः सदायोगी वीरहा माधवो मधुः ।
अतीन्द्रियो महामायो महोत्साहो महाबलः ॥

Vedyo vaidyaḥ sadā-yogi virahā mādhavo madhuḥ
atīndriyo mahāmāyo mahotasāho mahābalaḥ.

19. महाबुद्धि-र्महावीर्यो महाशक्ति-र्महाद्युतिः ।
अनिर्देश्यवपुः श्रीमा-नमेयात्मा महाद्रिधृक् ॥

Mahābuddhir mahāviryo mahāśaktir mahādyutiḥ
anirdeśyavapuḥ śrīmān ameyātmā mahādridhṛk.

20. महेष्वासो महीभर्ता श्रीनिवासः सतां गतिः ।
अनिरुद्धः सुरानन्दो गोविन्दो गोविदांपतिः ॥

Maheṣvāso mahībhartā śrīnivāsaḥ satāṁ gatiḥ.
aniruddhaḥ suranando govindo govidāṁ patiḥ.

21. मरोचि-र्दमनो हंसः सुपर्णो भुजगोत्तमः ।
हिरण्यनाभः सुतपाः पद्मनाभः प्रजापतिः ॥

Marīcir-damano haṁsaḥ suparṇo bhujagottamaḥ
hiraṇya-nābhaḥ sutapāḥ padmanābhaḥ prajāpatiḥ.

22. अमृत्युः सर्वदृक् सिंहः सन्धाता सन्धिमान् स्थिरः ।
अजो दुर्मर्षणः शास्ता विश्रुतात्मा सुरारिहा ॥

Amṛtyuḥ sarva-dṛk siṁhaḥ sandhātā sandhimām sthiraḥ
ajo durmarṣaṇaḥ śāstā viśrut'ātmā sur'ārihā.

23. गुरु-र्गुरुतमो धाम सत्यः सत्यपराक्रमः ।
निमिषोऽनिमिषः स्रग्वी वाचस्पति-रुदारधीः ॥

Gurur gurutamo dhāma satyaḥ satya-parākramaḥ
nimiṣo'nimisah sragvī vācaspatir udāradhīḥ.

24. अग्रणी-र्ग्रामणीः श्रीमान् न्यायो नेता समीरणः ।
सहस्रमूर्धा विश्वात्मा सहस्राक्षः सहस्रपात् ॥

Agraṇir grāmaṇiḥ śrīmān nyāyo netā samīraṇaḥ
sahasra-mūrdhā viśvātmā sahasrākṣaḥ sahasrapāt.

25. आवर्तनो निवृत्तात्मा संवृतः संप्रमर्दनः ।
अहः संवर्तको वह्नि-रनिलो धरणीधरः ॥

Āvartano nivṛttātmā saṁvṛtaḥ saṁpramardanaḥ
ahaḥ saṁvartako vahnir anilo dharaṇi-dharaḥ.

26. सुप्रसादः प्रसन्नात्मा विश्वधृग्-विश्वभुग् विभुः ।
सत्कर्ता सत्कृतः साधु-र्जह्नु-र्नारायणो नरः ॥

Suprasādaḥ prasannātmā viśva-dhṛg viśva-bhug vibhuḥ
sat-kartā sat-kṛtaḥ sādhur jahnur nārāyaṇo naraḥ.

27. असंख्येयोऽप्रमेयात्मा विशिष्टः शिष्टकृ-च्छुचिः ।
सिद्धार्थः सिद्धसंकल्पः सिद्धिदः सिद्धिसाधनः ॥

Asaṁkhyeyo' pramey'ātmā viśiṣṭaḥ śiṣṭakṛc chuciḥ
siddhārthaḥ siddha-saṁkalpaḥ siddhidaḥ siddhi-sādhanaḥ.

28. वृषाही वृषभो विष्णु-र्वृषपर्वा वृषोदरः ।
वर्धनो वर्धमानश्च विविक्तः श्रुतिसागरः ॥

Vṛṣāhi vṛṣabho viṣṇur vṛṣaparvā vṛṣodaraḥ
vardhano vardhamānaś ca viviktaḥ śruti-sāgaraḥ.

29. सुभुजो दुर्धरो वाग्मी महेन्द्रो वसुदो वसुः ।
नैकरूपो बृहद्रूपः शिपिविष्टः प्रकाशनः ॥

Subhujo durdharo vāgmī mahendro vasudo vasuḥ
naikarūpo bṛhad-rūpaḥ śipiviṣṭaḥ prakāśanaḥ.

30. ओजस्तेजो द्युतिधरः प्रकाशात्मा प्रतापनः ।
ऋद्धः स्पष्टाक्षरो मन्त्र-श्चन्द्रांशु-र्भास्करद्युतिः ॥

Ojas tejo dyuti-dharaḥ prakās'ātmā pratāpanaḥ
ṛddhaḥ spaṣṭākṣaro mantraś candrāṁśur bhāskara-dyutiḥ.

31. अमृतांशूद्भवो भानुः शशबिन्दुः सुरेश्वरः ।
औषधं जगतः सेतुः सत्य-धर्म-पराक्रमः ॥

Amṛtāṁśū'dbhavo bhānuḥ śaśabinduḥ sureśvaraḥ
auṣadhaṁ jagataḥ setuḥ satya-dharma-parākramaḥ.

32. भूतभव्यभवन्नाथः पवनः पावनोऽनलः ।
कामहा कामकृत् कान्तः कामः कामप्रदः प्रभुः ॥

Bhūta-bhavya-bhavan-nāthaḥ pavanaḥ pāvano'nalaḥ
kāmahā kāmakṛt kāntaḥ kāmaḥ kāmapradaḥ prabhuḥ.

33. युगादिकृ-द्युगावर्तो नैकमायो महाशनः ।
अदृश्यो व्यक्तरूपश्च सहस्रजिद-नन्तजित् ॥

Yugādikṛd yugāvarto naikamāyo mahāśanaḥ
adṛśyo vyakta-rūpaś ca sahasrajid anantajit.

34. इष्टोऽविशिष्टः शिष्टेष्टः शिखण्डी नहुषो वृषः ।
क्रोधहा क्रोधकृत् कर्ता विश्वबाहु-र्महीधरः ॥

Iṣṭo'viśiṣṭaḥ śiṣṭeṣṭaḥ śikhaṇḍī nahuṣo vṛṣaḥ
krodhahā krodhakṛt kartā viśva-bāhur mahīdharaḥ.

35. अच्युतः प्रथितः प्राणः प्राणदो वासवानुजः ।
अपांनिधि-रधिष्ठान-मप्रमत्तः प्रतिष्ठितः ॥

Acyutaḥ prathitaḥ prāṇaḥ prāṇado vāsavānujaḥ
apāṁ-nidhir adhiṣṭhānam apramattaḥ pratiṣṭhitaḥ.

36. स्कन्दः स्कन्दधरो धुर्यो वरदो वायुवाहनः ।
वासुदेवो बृहद्भानु-रादिदेवः पुरन्दरः ॥

Skandaḥ skanda-dharo dhuryo varado vāyuvāhanaḥ
vāsudevo bṛhad-bhānur ādidevaḥ purandaraḥ.

37. अशोक-स्तारण-स्तारः शूरः शौरि-र्जनेश्वरः ।
अनुकूलः शतावर्तः पद्मी-पद्मनिभेक्षणः ॥

Aśokas tāraṇas tāraḥ śūraḥ śaurir janeśvaraḥ
anukūlaḥ śatāvartaḥ padmī padma-nibhekṣaṇaḥ.

38. पद्मनाभोऽरविन्दाक्षः पद्मगर्भः शरीरभृत् ।
महर्द्धि-र्ऋद्धो वृद्धात्मा महाक्षो गरुडध्वजः ॥

Padmanābho'ravindākṣaḥ padmagarbhaḥ śarīrabhṛt
maharddhir ṛddho vṛddhātmā mahākṣo garuḍa-dhvajaḥ

39. अतुलः शरभो भीमः समयज्ञो हविर्हरिः ।
सर्वलक्षणलक्षण्यो लक्ष्मीवान् समितिञ्जयः ॥

Atulaḥ śarabho bhīmaḥ samayajño havirhariḥ
sarvalakṣaṇa lakṣaṇyo lakṣmīvān samitiñjayaḥ.

40. विक्षरो रोहितो मार्गो हेतु-र्दामोदरः सहः ।
महीधरो महाभागो वेगवा-नमिताशनः ॥

Vikṣaro rohito mārgo hetur-dāmodaraḥ sahaḥ
mahīdharo mahābhāgo vegavān amitāśanaḥ

41. उद्भवः क्षोभणो देवः श्रीगर्भः परमेश्वरः ।
करणं कारणं कर्ता विकर्ता गहनो गुहः ॥

Udbhavaḥ kṣobhaṇo devaḥ śrīgarbhaḥ parameśvaraḥ
karaṇaṁ kāraṇaṁ kartā vikartā gahano guhaḥ.

42. व्यवसायो व्यवस्थानः संस्थानः स्थानदो ध्रुवः ।
परर्द्धिः परमस्पष्ट-स्तुष्टः पुष्टः शुभेक्षणः ॥

Vyavasāyo vyavasthānaḥ saṁsthānaḥ sthānado dhruvaḥ
pararddhiḥ parama-spaṣṭas tuṣṭaḥ puṣṭaḥ śubhekṣaṇaḥ.

43. रामो विरामो विरतो मार्गो नेयो नयोऽनयः ।
वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥

Rāmo virāmo virato mārgo neyo nayo'nayaḥ
vīraḥ śaktimatāṁ śreṣṭho dharmo dharma-vid uttamaḥ.

44. वैकुण्ठः पुरुषः प्राणः प्राणदः प्रणवः पृथुः ।
हिरण्यगर्भः शत्रुघ्नो व्याप्तो वायु-रधोक्षजः ॥

Vaikuṇṭhaḥ puruṣaḥ prāṇaḥ prāṇadaḥ praṇavaḥ pṛthuḥ
hiraṇya-garbhaḥ śatrughno vyāpto vāyur adhokṣajaḥ.

45. ऋतुः सुदर्शनः कालः परमेष्ठी परिग्रहः ।
उग्रः संवत्सरो दक्षो विश्रामो विश्वदक्षिणः ॥

Ṛtuḥ sudarśanaḥ kālaḥ parameṣṭhi parigrahaḥ
ugraḥ saṁvatsaro dakṣo viśrāmo viśva-dakṣiṇaḥ.

46. विस्तारः स्थावरस्थाणुः प्रमाणं बीजमव्ययम् ।
अर्थोऽनर्थो महाकोशो महाभोगो महाधनः ॥

Vistāraḥ sthāvara-sthaṇuḥ pramāṇaṁ bījam avyayam
artho'nartho mahākośo mahābhogo mahādhanaḥ.

47. अनिर्विण्णः स्थविष्ठोऽभू-र्धर्मयूपो महामखः ।
नक्षत्रनेमि- र्नक्षत्री क्षमः क्षामः समीहनः ॥

Anirviṇṇaḥ sthaviṣṭho'bhur dharma-yūpo mahā-
makhaḥ
nakṣatra-nemir nakṣatrī kṣamaḥ kṣāmaḥ samīhanaḥ.

48. यज्ञ इज्यो महेज्यश्च क्रतुः सत्रं सतांगतिः ।
सर्वदर्शी विमुक्तात्मा सर्वज्ञो ज्ञानमुत्तमम् ॥

Yajña ijyo mahejyaś ca kratuḥ satraṁ satāṁgatiḥ
sarvadarśi vimuktātmā sarvajño jñānam-uttamam.

49. सुव्रतः सुमुखः सूक्ष्मः सुघोषः सुखदः सुहृत् ।
मनोहरो जितक्रोधो वीरबाहु-र्विदारणः ॥

Suvrataḥ sumukhaḥ sūkṣmaḥ sughoṣaḥ sukhadaḥ suhṛt
manoharo jita-krodho virabahur vidāraṇaḥ.

50. स्वापनः स्ववशो व्यापी नैकात्मा नैककर्मकृत् ।
वत्सरो वत्सलो वत्सी रत्नगर्भो धनेश्वरः ॥

Svāpanaḥ svavaśo vyāpi naikātmā naika-karma-kṛt
vatsaro vatsalo vatsi ratna-garbho dhaneśvaraḥ.

51. धर्मगुब्-धर्मकृद्-धर्मी सदसत् क्षर-मक्षरम् ।
अविज्ञाता सहस्रांशुर्विधाता कृतलक्षणः ॥

Dharmagub dharmakṛd dharmī sad-asat kṣaram
akṣaram
avijñātā sahaśrāṁśur vidhātā kṛta-lakṣaṇaḥ.

52. गभस्तिनेमिः सत्त्वस्थः सिंहो भूतमहेश्वरः ।
आदिदेवो महादेवो देवेशो देवभृद् गुरुः ॥

Gabhasti-nemiḥ sattvasthaḥ siṁho bhūta-maheśvaraḥ
ādidevo mahādevo deveśo devabhṛd-guruḥ.

53. उत्तरो गोपतिर्गोप्ता ज्ञानगम्यः पुरातनः ।
शरीरभूतभृद्भोक्ता कपीन्द्रो भूरिदक्षिणः ॥

Uttaro gopatir goptā jñānagamyaḥ purātanaḥ
śarira-bhūta-bhṛd bhoktā kapīndro bhūridakṣiṇaḥ.

54. सोमपोऽमृतपः सोमः पुरुजित् पुरुसत्तमः ।
विनयो जयः सत्यसन्धो दाशार्हः सात्त्वतांपतिः ॥

Somapo'mṛtapaḥ somaḥ purujit purusattamaḥ
vinayo jayaḥ satyasandho dāśārhaḥ sāttvatāmpatiḥ.

55. जीवो विनयितासाक्षी मुकुन्दोऽमितविक्रमः ।
अम्भोनिधि-रनन्तात्मा महोदधिशयोऽन्तकः ॥

Jivo vinayitā-sākṣi mukundo'mitavikramaḥ
ambhonidhir anantātmā maho'dadhiśayo'ntakaḥ.

56. अजो महार्हः स्वाभाव्यो जितामित्रः प्रमोदनः ।
आनन्दो नन्दनो नन्दः सत्यधर्मा त्रिविक्रमः ॥

Ajo mahārhaḥ svābhāvyo jitāmitraḥ pramodanaḥ
ānando nandano nandaḥ satya-dharmā trivikramaḥ.

57. महर्षिः कपिलाचार्यः कृतज्ञो मेदिनीपतिः ।
त्रिपद-स्त्रिदशाध्यक्षो महाशृङ्गः कृतान्तकृत् ॥

Maharṣiḥ kapilācāryaḥ kṛtajño medini-patiḥ
tripadas tridaśādhyakṣo mahāśṛṅgaḥ kṛtāntakṛt.

58. महावराहो गोविन्दः सुषेणः कनकाङ्गदी ।
गुह्यो गभीरो गहनो गुप्त-श्चक्रगदाधरः ॥

Mahāvarāho govindaḥ suṣeṇaḥ kanakāṅgadi
guhyo gabhiro gahano guptaś cakra-gadādharaḥ.

59. वेधाः स्वाङ्गोऽजितः कृष्णो दृढः संकर्षणोऽच्युतः ।
वरुणो वारुणो वृक्षः पुष्कराक्षो महामनाः ॥

Vedhāḥ svāṅgo 'jitaḥ kṛṣṇo dṛḍhaḥ saṁkarṣaṇo' cyutaḥ
varuṇo vāruṇo vṛkṣaḥ puṣkarākṣo mahāmanāḥ.

60. भगवान् भगहाऽऽनन्दी वनमाली हलायुधः ।
आदित्यो ज्योतिरादित्यः सहिष्णु-र्गतिसत्तमः ॥

Bhagavān bhagahā'nandī vanamāli halāyudhaḥ
āditYo jyotir-ādityaḥ sahiṣṇur gatisattamaḥ.

61. सुधन्वा खण्डपरशु-र्दारुणो द्रविणप्रदः ।
दिवःस्पृक् सर्वदृग्व्यासो वाचस्पतिरयोनिजः ॥

Sudhanvā-khaṇḍaparaśur-dāruṇo draviṇapradaḥ
divaḥ-spṛk sarva-dṛg vyāso vācaspatir ayonijaḥ.

62. त्रिसामा सामगः साम निर्वाणं भेषजं भिषक् ।
संन्यासकृच्छमः शान्तो निष्ठा शान्तिः परायणम् ॥

Trisāmā sāmagaḥ sāma nirvāṇaṁ bheṣajaṁ bhiṣak
Sanyāsakṛc chamaḥ śānto niṣṭhā śāntiḥ parāyaṇam.

63. शुभाङ्गः शान्तिदः स्रष्टा कुमुदः कुवलेशयः ।
गोहितो गोपति-र्गोप्ता वृषभाक्षो वृषप्रियः ॥

Śubhāṅgaḥ śāntidaḥ sraṣṭā kumudaḥ kuvaleśayaḥ
gohito gopatir goptā vṛṣabhākṣo vṛṣapriyaḥ.

64. अनिवर्ती निवृत्तात्मा संक्षेप्ता क्षेमकृच्छिवः ।
श्रीवत्सवक्षाः श्रीवासः श्रीपतिः श्रीमतांवरः ॥

Anivartī nivṛttātmā saṁkṣeptā kṣema-kṛc chivaḥ
Śrivatsa-vakṣāḥ śrivāsaḥ śripatiḥ śrimatāṁ-varaḥ.

65. श्रीदः श्रीशः श्रीनिवासः श्रीनिधिः श्रीविभावनः ।
श्रीधरः श्रीकरः श्रेयः श्रीमान् लोकत्रयाश्रयः ॥

Śrīdaḥ śrīśaḥ śrīnivāsaḥ śrinidhiḥ śri-vibhāvanaḥ
śrīdharaḥ śrīkaraḥ śreyaḥ śrīmān loka-tray'āśrayaḥ.

66. स्वक्षः स्वंगः शतानन्दो नन्दि-र्ज्योतिर्गणेश्वरः ।
विजितात्माऽविधेयात्मा सत्कीर्ति-श्छिन्नसंशयः ॥

Svakṣaḥ svaṅgaḥ śatānando nandir jyotir-gaṇeśvaraḥ
vijitātmā'vidheyātmā satkīrtic chinna-saṁśayaḥ.

67. उदीर्णः सर्वतश्चक्षु-रनीशः शाश्वतस्थिरः ।
भूशयो भूषणो भूति-र्विशोकः शोकनाशनः ॥

Udīrṇaḥ sarvataś-cakṣur-anīśaḥ śāśvata-sthiraḥ.
bhuśayo bhūṣaṇo bhūtir viśokaḥ śoka-nāśanaḥ.

68. अर्चिष्मानर्चितः कुम्भो विशुद्धात्मा विशोधनः ।
अनिरुद्धोऽप्रतिरथः प्रद्युम्नोऽमितविक्रमः ॥

Arciṣmān arcitaḥ kumbho viśuddhātmā viśodhanaḥ.
aniruddho'pratirathaḥ pradyumno'mita-vikramaḥ.

69. कालनेमिनिहा वीरः शौरिः शूरजनेश्वरः ।
त्रिलोकात्मा त्रिलोकेशः केशवः केशिहा हरिः ॥

Kālaneminihā vīraḥ 'sauriḥ śūra-janeśvaraḥ.
trilokātmā trilokeśaḥ keśavaḥ keśihā hariḥ

70. कामदेवः कामपालः कामी कान्तः कृतागमः ।
अनिर्देश्यवपु-र्विष्णु-र्वीरोऽनन्तो धनंजयः ॥

Kāmadevaḥ kāmapālaḥ kāmī kāntaḥ kṛtāgamaḥ
anirdeśya-vapur viṣṇur viro'nanto dhanaṁjayaḥ.

71. ब्रह्मण्यो ब्रह्मकृद्-ब्रह्मा ब्रह्म ब्रह्मविवर्धनः ।
ब्रह्मविद् ब्राह्मणो ब्रह्मी ब्रह्मज्ञो ब्राह्मणप्रियः ॥

Brahmaṇyo brahmakṛd-brahmā brahma brahma-vivardhanaḥ
brahmavid brāhmaṇo brahmī brahmajño brāhmaṇa-priyāḥ.

72. महाक्रमो महाकर्मा महातेजा महोरगः ।
महाक्रतु-र्महायज्वा महायज्ञो महाहविः ॥

Mahākramo mahākarmā mahātejā mahoragaḥ
mahākratur mahāyajvā mahāyajño mahāhaviḥ

73. स्तव्यः स्तवप्रियः स्तोत्रं स्तुतिः स्तोता रणप्रियः ।
पूर्णः पूरयिता पुण्यः पुण्यकीर्ति-रनामयः ॥

Stavyaḥ stavapriyaḥ stotraṁ stutiḥ stotā raṇapriyaḥ.
pūrṇaḥ pūrayitā puṇyaḥ puṇyakīrtir anāmayaḥ.

74. मनोजव-स्तीर्थकरो वसुरेता वसुप्रदः ।
वसुप्रदो वासुदेवो वसु-र्वसुमना हविः ॥

Manojavas tīrthakaro vasuretā vasupradaḥ.
vasuprado vāsudevo vasur vasumanā haviḥ.

75. सद्गतिः सत्कृतिः सत्ता सद्भूतिः सत्परायणः ।
शूरसेनो यदुश्रेष्ठः सन्निवासः सुयामुनः ॥

Sadgatiḥ sat-kṛtiḥ sattā sad-bhūtiḥ sat-parāyaṇaḥ.
Śūraśeno yaduśreṣṭhaḥ sannivāsaḥ suyāmunaḥ.

76. भूतावासो वासुदेवः सर्वासुनिलयोऽनलः ।
दर्पहा दर्पदो दृप्तो दुर्धरोऽथापराजितः ॥

Bhūt'āvāso vāsudevaḥ sarvāsu-nilayo'nalaḥ
darpahā darpado dṛpto durdharo'thā'parājitaḥ.

77. विश्वमूर्तिमहामूर्ति-र्दीप्तमूर्ति-रमूर्तिमान् ।
अनेकमूर्ति-रव्यक्तः शतमूर्तिः शताननः ॥

Viśvamūrtir mahāmūrtir dīptamūrtir amūrtimān
anekamūrtir avyaktaḥ śatamūrtiḥ śatānanaḥ.

78. एको नैकः सवः कः किं यत्तत् पदमनुत्तमम् ।
लोकबन्धु-र्लोकनाथो माधवो भक्तवत्सलः ॥

Eko naikaḥ savaḥ kaḥ kim yat tat padam-anuttamam
lokabandhur lokanātho mādhavo bhakta-vatsalaḥ.

79. सुवर्णवर्णो हेमाङ्गो वराङ्गश्चन्दनाङ्गदी ।
वीरहा विषमः शून्यो घृताशी-रचल-श्चलः ॥

Suvarṇa varṇo hemāṅgo varāṅgaś candanāṅgadī
virahā viṣamaḥ śūnyo ghṛtāśīr acalaś calaḥ.

80. अमानी मानदो मान्यो लोकस्वामी त्रिलोकधृक् ।
सुमेधा मेधजो धन्यः सत्यमेधा धराधरः ॥

Amānī mānado mānyo lokasvāmī triloka-dhṛk.
Sumedhā medhajo dhanyaḥ satyamedhā dharādharaḥ.

81. तेजोवृषो द्युतिधरः सर्वशस्त्रभृतां वरः ।
प्रग्रहो निग्रहो व्यग्रो नैकश्रृङ्गो गदाग्रजः ॥

Tejovṛṣo dyuti-dharaḥ sarva-śastra-bhṛtāṁ-varaḥ
pragraho nigraho vyagro naikaśṛṅgo gadāgrajaḥ.

82. चतुर्मूर्ति-श्चतुर्बाहु-श्चतुर्व्यूह-श्चतुर्गतिः ।
चतुरात्मा चतुर्भाव-श्चतुर्वेदवि-देकपात् ॥

Caturmūrtiś caturbāhuś caturvyūhaś caturgatiḥ
Caturātmā caturbhāvaś caturvedavid ekapāt.

83. समावर्तोऽनिवृत्तात्मा दुर्जयो दुरतिक्रमः ।
दुर्लभो दुर्गमो दुर्गो दुरावासो दुरारिहा ॥

Samāvarto'nivṛttātmā, durjayo duratikramaḥ
durlabho durgamo durgo durāvāso durārihā.

84. शुभाङ्गो लोकसारङ्गः सुतन्तु-स्तन्तुवर्धनः ।
इन्द्रकर्मा महाकर्मा कृतकर्मा कृतागमः ॥

Śubhāṅgo lokasāraṅgaḥ sutantus tantu-vardhanaḥ.
indrakarmā mahākarmā kṛtakarmā kṛtāgamaḥ.

85. उद्भवः सुन्दरः सुन्दो रत्ननाभः सुलोचनः ।
अर्को वाजसनः शृङ्गी जयन्तः सर्वविज्जयी ॥

Udbhavaḥ sundaraḥ sundo ratnanābhaḥ sulocanaḥ
arko vājasanaḥ sṛṅgī jayantaḥ sarva-vij-jayī.

86. सुवर्णबिन्दु-रक्षोभ्यः सर्ववागीश्वरेश्वरः ।
महाह्रदो महागर्तो महाभूतो महानिधिः ॥

Suvarṇa-bindur-akṣobhyaḥ sarva-vāgīśvar'eśvaraḥ
mahāhrado mahā-garto mahā-bhūto mahā-nidhiḥ.

87. कुमुदः कुन्दरः कुन्दः पर्जन्यः पावनोऽनिलः ।
अमृताशोऽमृतवपुः सर्वज्ञः सर्वतोमुखः ॥

Kumudaḥ kundaraḥ kundaḥ parjanyaḥ pāvano'nilaḥ.
amṛtāśo'mṛtavapuḥ sarvajñaḥ sarvato-mukhaḥ.

88. सुलभः सुव्रतः सिद्धः शत्रुजिच्छत्रुतापनः ।
न्यग्रोधोदुंबरोऽश्वत्थ-श्चाणूरान्ध्रनिषूदनः ॥

Sulabhaḥ suvrataḥ siddhaḥ śatru-jic chatru-tāpanaḥ
nyagrodho'duṁbaro'śvatthaś cāṇūrāndhra-niṣūdhanaḥ.

89. सहस्रार्चिः सप्तजिह्वः सप्तैधाः सप्तवाहनः ।
अमूर्ति-रनघोऽचिन्त्यो भयकृद्-भयनाशनः ॥

Sahasrārciḥ sapta-jihvaḥ sapt'aidhāḥ sapta-vāhanaḥ.
amūrtir anagho'cintyo bhayakṛd bhaya-nāśanaḥ.

90. अणु-र्बृहत् कृशः स्थूलो गुणभृ-न्निर्गुणो महान् ।
अधृतः स्वधृतः स्वास्यः प्राग्वंशो वंशवर्धनः ॥

Aṇur bṛhat kṛśaḥ sthūlo guṇabṛn nirguṇo mahān
adhṛtaḥ svadhṛtaḥ svāsyaḥ prāgvaṁśo vaṁśavardhanaḥ.

91. भारभृत् कथितो योगी योगीशः सर्वकामदः ।
आश्रमः श्रमणः क्षामः सुपर्णो वायुवाहनः ॥

Bhāra-bhṛt kathito yogi yogīśaḥ sarva-kāmadaḥ
āśramaḥ śramaṇaḥ kṣāmaḥ suparṇo vāyu-vāhanaḥ.

92. धनुर्धरो धनुर्वेदो दण्डो दमयिता दमः ।
अपराजितः सर्वसहो नियन्ताऽनियमोऽयमः ॥

Dhanurdharo dhanurvedo daṇḍo damayitā damaḥ
aparājitaḥ sarvasaho niyantā'niyamo'yamaḥ.

93. सत्त्ववान् सात्त्विकः सत्यः सत्य-धर्म-परायणः ।
अभिप्रायः प्रियार्होऽर्हः प्रियकृत् प्रीतिवर्धनः ।।

Sattvavān sāttvikaḥ satyaḥ satya-dharma-parāyaṇaḥ
abhiprāyaḥ priyārho'rhaḥ priyakṛt prītivardhanaḥ.

94. विहायसगति-र्ज्योतिः सुरुचि-र्हुतभुग्विभुः ।
रवि-र्विरोचनः सूर्यः सविता रविलोचनः ।।

Vihāyasagatir jyctiḥ surucir huta-bhug vibhuḥ
ravir virocanaḥ sūryaḥ savitā ravilocanaḥ.

95. अनन्तो हुतभुग्भोक्ता सुखदो नैकजोऽग्रजः ।
अनिर्विण्णः सदामर्षी लोकाधिष्ठान-मद्भुतः ।।

Ananto huta-bhug bhoktā sukhado naikajo'grajaḥ
anirviṇṇaḥ sadāmarṣī lokādhiṣṭhānam adbhutaḥ.

96. सनात् सनातनतमः कपिलः कपि-रव्ययः ।
स्वस्तिदः स्वस्तिकृत् स्वस्ति स्वस्तिभुक्
स्वस्तिदक्षिणः ।।

Sanāt sanātana-tamaḥ kapilaḥ kapir avyayaḥ
svastidaḥ svastikṛt svasti svastibhuk svasti-dakṣiṇaḥ.

97. अरौद्रः कुण्डली चक्री विक्रम्यूर्जितशासनः ।
शब्दातिगः शब्दसहः शिशिरः शर्वरीकरः ।।

Araudraḥ kuṇḍalī cakrī vikramy-ūrjita-śāsanaḥ
śabdātigaḥ śabdasahaḥ śiśiraḥ śarvarī-karaḥ.

98. अक्रूरः पेशलो दक्षो दक्षिणः क्षमिणां वरः ।
विद्वत्तमो वीतभयः पुण्यश्रवणकीर्तनः ।।

Akrūraḥ peśalo dakṣo dakṣiṇaḥ kṣamiṇāṁ varaḥ
vidvattamo vītabhayaḥ puṇya-śravaṇa-kīrtanaḥ.

99. उत्तारणो दुष्कृतिहा पुण्यो दुःस्वप्ननाशनः ।
वीरहा रक्षणः सन्तो जीवनः पर्यवस्थितः ।।

Uttāraṇo duṣkṛtihā puṇyo duḥ-svapna-nāśanaḥ
vīrahā rakṣaṇaḥ santo jīvanaḥ paryavasthitaḥ.

100. अनन्तरूपोऽनन्तश्री-र्जितमन्यु-र्भयापहः ।
चतुरश्रो गभीरात्मा विदिशो व्यादिशो दिशः ।।

Ananta-rūpo'nanta-śrir jitamanyur bhayāpahaḥ
caturaśro gabhīrātmā vidiśo vyādiśo diśaḥ.

101. अनादि-र्भूर्भुवो लक्ष्मीः सुवीरो रुचिराङ्गदः ।
जननो जनजन्मादि-र्भीमो भीमपराक्रमः ।

Anādir bhūrbhuvo lakṣmiḥ suvīro rucir'āṅgadaḥ.
janano janajanmādir bhimo bhima-parākramaḥ.

102. आधारनिलयोऽधाता पुष्पहासः प्रजागरः ।
ऊर्ध्वगः सत्पथाचारः प्राणदः प्रणवः पणः ॥

Adhāranilayo' dhātā puṣpahāsaḥ prajāgaraḥ
ūrdhvagaḥ sat-pathācāraḥ prāṇadaḥ praṇavaḥ paṇaḥ.

103. प्रमाणं प्राणनिलयः प्राणभृत् प्राणजीवनः ।
तत्त्वं तत्त्वविदेकात्मा जन्म-मृत्यु-जरातिगः ॥

Pramāṇaṁ praṇanilayaḥ prāṇabhṛt prāṇajīvanaḥ.
tattvaṁ tattvavid ekātmā janma-mṛtyu-jarātigaḥ.

104. भूर्भुवः स्वस्तरु-स्तारः सविता प्रपितामहः ।
यज्ञो यज्ञपति-र्यज्वा यज्ञांगो यज्ञवाहनः ॥

Bhūrbhuvaḥ svastarus-tāraḥ savitā prapitāmahaḥ
yajño yajña-patir-yajvā yajñāṅgo yajña-vāhanaḥ.

105. यज्ञभृ-द्यज्ञकृद्यज्ञी यज्ञभुग् यज्ञसाधनः ।
यज्ञान्तकृ-द्यज्ञगुह्य-मन्न-मन्नाद एव च ॥

Yajñabhṛd yajñakṛd yajñi yajñabhug yajñasādhanaḥ
yajñ'āntakṛd yajñaguhyam annam annāda eva ca.

106. आत्मयोनिः स्वयंजातो वैखानः सामगायनः ।
देवकीनन्दनः स्रष्टा क्षितीशः पापनाशनः ॥

Ātmayoniḥ svyaṁjāto vaikhānaḥ sāmagāyanaḥ
devakī-nandanaḥ sraṣṭā kṣitīśaḥ pāpanāśanaḥ.

107. शंखभृन्नन्दकी चक्री शार्ङ्गधन्वा गदाधरः ।
रथाङ्गपाणि-रक्षोभ्यः सर्वप्रहरणायुधः ॥

Śaṁkhabṛn nandakī cakrī śārṅgadhanvā gadādharaḥ
rathāṅga pāṇir akṣobhyaḥ sarva-praharaṇ'āyudhaḥ.

सर्वप्रहरणायुध ॐ नमः ॥

Sarvapraharaṇāyudha oṁ namaḥ.

108. वनमाली गदी शार्ङ्गी शङ्खी चक्री च नन्दकी ।
श्रीमान् नारायणो विष्णु-र्वासुदेवोऽभिरक्षतु ॥

Vanamālī gadī śārṅgī śaṅkhī cakrī ca nandakī
śrīmān nārāyaṇo viṣṇur-vāsudevo'bhirakṣatu.

May Śrī Nārāyaṇa protect us — He who wears a garland of wild flowers, sports a mace, bow, conch, discus and sword, is famous as Viṣṇu and Vāsudeva and is ever with Śrī Lakṣmī Devī.

मंगलश्लोकाः

CONCLUDING VERSES

1. इतीदं कीर्तनीयस्य केशवस्य महात्मनः ।
नाम्नां सहस्रं दिव्यानामशेषेण प्रकीर्तितम् ।

Itidaṁ kirtaniyasya keśavasya mahātmanaḥ
nāmnāṁ sahasraṁ divyānām aśeṣeṇa prakirtitam.

1. In the above verses have been given a complete enumeration of the thousand divine names of the Great Being Kesava who is the fit object for all praise and prayer.

2. य इदं शृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।
नाशुभं प्राप्नुयात्किञ्चित् सोऽमुत्रेह च मानवः ॥

Ya idaṁ śṛṇuyān nityaṁ yaśc'āpi parikirtayet
nā'śubhaṁ prāpnuyāt kiñcit so'mutr'eha ca mānavaḥ.

2. Nothing evil or inauspicious will befall a man here or hereafter who daily hears or repeats these names.

3-5 भक्तिमान् यः सदोत्थाय शुचिस्तद्गतमानसः ।
सहस्रं वासुदेवस्य नाम्नामेतत् प्रकीर्तयेत् ॥

यशः प्राप्नोति विपुलं ज्ञातिप्राधान्यमेव च ।
अचलां श्रियमाप्नोति श्रेयः प्राप्नोत्यनुत्तमम् ॥
न भयं क्वचिदाप्नोति वीर्यं तेजश्च विन्दति ।
भवत्यरोगो द्युतिमान् बलरूपगुणान्वितः ॥

Bhaktimān yaḥ sadotthāya śucis-tadgata mānasaḥ
sahasraṁ vāsudevasya nāmnām etat prakirtayet
yaśaḥ prāpnoti vipulaṁ jñāti-prādhānyam eva ca
acalāṁ śriyam āpnoti śreyaḥ prāpnoty'anuttamam
na bhayaṁ kvacid āpnoti viryaṁ tejaś ca vindati.
bhavaty'arogo dyutimān bala-rūpa-guṇānvitaḥ.

3-5. Whichever devoted man, getting up early in the morning and purifying himself, repeats this hymn devoted to Vāsudeva, with a mind that is concentrated on Him—that man attains to great fame, leadership among his peers, wealth that is secure and the supreme good unsurpassed by anything. He will be free from all fears and be endowed with great courage and energy, and he will be free from diseases. Beauty of form, strength of body and mind, and virtuous character will be natural to him.

6. वासुदेवाश्रयो मर्त्यो वासुदेवपरायणः ।
सर्वपापविशुद्धात्मा याति ब्रह्मसनातनम् ॥

Vāsudev'āśrayo martyo vāsudeva-parāyaṇaḥ
Sarva-pāpa-viśudhātmā yāti brahma-sanātanam.

6. Free from all sins, a man devoted to Vāsudeva and completely dependent on Him, attains to the eternal status of Brahman.

7. इमं स्तवमधीयानः श्रद्धा-भक्ति-समन्वितः ।
युज्येता-त्मसुख-क्षान्ति-श्री-धृति-स्मृति-कीर्तिभिः ।।

Imaṁ stavam adhiyānaḥ śraddhā-bhakti-samanvitaḥ
yujyet ātma-sukha-kṣānti-śri-dhṛti-smṛti-kirtibhiḥ.

7. One who reads this hymn every day with devotion and attention attains to peace of mind, patience, prosperity, mental stability, memory and reputation.

8. सर्वागमानामाचरः प्रथमं परिकल्पते ।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ।।

Sarv'āgamānām ācāraḥ prathamaṁ parikalpate
ācāra-prabhavo dharmo dharmasya prabhur acyutaḥ.

8. All scriptures consider right conduct as the foremost requisite. Dharma is based upon right conduct, and of Dharma, Acyuta is the master.

9. ऋषयः पितरो देवा महाभूतानि धातवः ।
जङ्गमाजङ्गमं चेदं जगन्नारायणोद्भवम् ।।

Ṛṣayaḥ pitaro devā mahābhūtāni dhātavaḥ
jaṅgam'ājaṅgamaṁ cedaṁ jagan nārayaṇ'odbhavam.

9. The Ṛṣis, the Pitṛs, the Devas, the great elements, in fact all things moving and unmoving constituting this universe, have originated from Nārāyaṇa.

10. योगो ज्ञानं तथा सांख्यं विद्याः शिल्पादि कर्म च ।
वेदाः शास्त्राणि विज्ञान-मेतत् सर्वं जनार्दनात् ।।

Yogo jñānaṁ tathā sāṁkhyaṁ vidyāḥ śilpādi karma ca
vedāḥ śāstrāṇi vijñānam etat sarvaṁ janārdanāt.

10. The Yoga, Jñana, Sāṁkhya, sciences, arts, works, Vedas, scriptures, spiritual illumination—all these have originated from Janārdana.

11. एको विष्णुर्महद्भूतं पृथक्-भूतान्यनेकशः ।
त्रींल्लोकान् व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः ।।

Eko viṣṇur mahad-bhūtaṁ pṛthak-bhūtāny'anekaśaḥ
triṁllokān vyāpya bhūtātmā bhuṅkte viśva-bhug avyayaḥ

11. Mahaviṣṇu is the one all-comprehending being who appears as the many. He is the essence of all beings, the consumer of the worlds, the indestructible one and the master of all. Pervading all the three worlds, He enjoys all entities constituting them.

12. इमं स्तवं भगवतो विष्णोर्व्यासेन कीर्तितम् ।
पठेद्य इच्छेत् पुरुषः श्रेयः प्राप्तुं सुखानि च ॥

Imaṁ stavaṁ bhagavato viṣṇor vyāsena kīrtitam
paṭhed ya icchet puruṣaḥ śreyaḥ prāptuṁ sukhāni ca.

12. Whoever desires advancement and happiness should repeat this devotional hymn on Viṣṇu composed by Vyāsa.

13. विश्वेश्वरमजं देवं जगतः प्रभवाप्ययम् ।
भजन्ति ये पुष्कराक्षं न ते यान्ति पराभवम् ॥
ओं नमः

Viśveśvaram ajaṁ devaṁ jagataḥ prabhav'āpyayam
bhajanti ye puṣkarākṣaṁ na te yānti parābhavam.
Oṁ namaḥ

13. Never will defeat attend on a man who adores the Lotus-eyed One, who is the Master of all the worlds, who is birthless, and out of whom the worlds have originated and into whom they dissolve.

ŚRĪ ŚANKARĀCĀRYA'S COMMENTARY ON VIṢṆU-SAHASRA-NĀMA.

1

1. *Viśvam:* The All. He whom the Upaniṣads indicate by the passage *'Yataḥ sarvāṇi bhūtāni'* as the cause of the generation, sustentation and dissolution of the universe. He is Brahman, the Non-dual Supreme Being. The term Viśvam meaning 'the all or the whole manifested universe' indicates Him, both in relation to his adjunct of the universe and without it. As the effect can indicate the cause, He is called by the name 'Viśvam'—the Universe of manifestation having its source in Him and thus forming His effect.

Or alternatively, as the universe has no existence apart from Him, He can be called *Viśvam*, the Universe. In support of it are the Upaniṣadic statements: '*Brahma ev'edaṁ viśvam idam variṣṭham*—this universe is verily the supreme Brahman (Mu. Up. 2-2-11). *Puruṣa ev'edaṁ viśvam*—all this universe is the Puruṣa Himself (Mu. Up. 2-1-10).

According to the root meaning also Viśvam can mean Brahman or the Supreme Being. Its root *viśati* means enter or interpenetrate. Brahman interpenetrates everything, according to the Upaniṣadic passage: *Tat sṛṣtvā tad ev'ānuprāviśat* —having projected the universe, He entered into it (Tait. Up. 2-6). Also *Yat prayānty abhisaṁviśanti*—that into which all beings enter at the time of dissolution (Tait. Up. 3.1). Thus Brahman enters into its effect, the

Universe, and the Universe enters or dissolves in Him. Thus in both these senses He is *Viśvam.**

2. *Viṣṇuḥ:* When the question arises who is it that has become *Viśvam,* the All, the answer is given that it is Viṣṇuḥ. As He pervades everything, *veveṣṭi*, He is called Viṣṇu. The term Viṣṇu is derived from the root *Viś* (indicating presence everywhere) combined with the suffix *nuk*. So the Viṣṇu Purāṇa (3.1.45) says:

Yasmād viṣṭam idaṁ sarvaṁ tasya śaktyā mahātmanaḥ
tasmād evo'cyate Viṣṇur viśer dātoḥ praveśanāt

—"The power of that Supreme Being has entered within the universe. The root *Viś* means 'enter into' ".

The following Ṛgvedic Mantra (2.2.26) also advocates the adoration of Viṣṇu for the attainment of spiritual enlightenment:

Tamu stotāraḥ pūrvyam yathāvida
Ṛtasya garbham januṣā pipartana
Āsya jānanto nāma cidvivaktana
Mahas te Viṣṇo sumatim bhajāmahe

Its means: O hymnists! Put an end to your recurring births by attaining the real knowledge of that Ancient Being who is enternal and true. Understanding these names of Viṣṇ*u*, repeat them always. Let other people repeat or not repeat Thy holy names; we, O Viṣṇu, shall adore Thy charming effulgence.

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* This is only a summary of Sankara's Commentary, which is largely an elaboration with quotations from various other sources also to substantiate the points mentioned above.

3. *Vaṣaṭkāraḥ:* He in respect of whom *Vaṣaṭ* is performed in Yajñas. *Vaṣaṭ* is an exclamation uttered by the Hotṛ priest in a Yajña at the end of a sacrificial verse, hearing which the Adhvaryu priest casts the oblation for the deity in the fire. As *Vaṣaṭ* thus invariably precedes the oblation, which is the chief rite of a Yajña, Yajña itself can be called *vaṣaṭ-kāraḥ*. And Yajña is identified as Viṣṇu in the Vedic passage: *Yajno vai Viṣṇuḥ* (Tai. Saṁ. 1.7.4)

4. *Bhūta-bhavya-bhavat-prabhuḥ*: The Master of the past, future and present. As He is beyond the sway of time in its three aspects, He is eternal being, and thus His majesty is undecaying. He is therefore the real *Prabhu*—the Lord:

5. *Bhūtakṛt:* The creator and destroyer of all existences in the universe. Assuming Rajoguṇa, He as Brahmā, is generator of all objects. *Kṛt* can also be interpreted as *Kṛntana* or destruction. The name can therfore also mean one who, as Rudra, destroys the worlds, assuming the Guṇa of Tamas.

6. *Bhūtabhṛt:* One who supports or sustains or governs the universe. Assuming the Sattva Guṇa, He sustains the worlds.

7. *Bhāvaḥ:* Pure existence. It can also mean one who manifests Himself as the universe.

8. *Bhūtātmā:* The essence of all beings. He is the indweller, Antaryāmin, of all objects individually and collectively. *Eṣa ta atm'āntaryāmy amṛtaḥ*—this Thy ātmā is the inner pervader and the immortal (Br. U. 3.7.3.22).

9. *Bhūta-bhāvanaḥ:* He who orginates and develops all Elements.

2

10. *Pūtātma:* One whose nature is purity or one who is purity and the essence of all things. According to the Śruti *'Kevalo nirguṇaś ca'*, He is non-dual being untouched by Guṇas (Sve.Up-6.11). The Puruṣa only assumes a relation with the Guṇas of Prakṛti, but His essential nature is not affected by it. So He is ever pure.

11. *Paramātmā:* He who is the supreme one and the Ātman. He does not come within the cause and effect relationship, and He is by nature ever free, pure, and wakeful.

12. *Muktānāṁ paramā gatiḥ:* The highest goal of the liberated ones. For one who attains to Him, there is neither rebirth nor attaining to any thing higher, there being nothing higher than Him.

13. *Avyayaḥ:* One for whom there is no decay. He is described in the Śruti as *'ajaro'maro'vyayaḥ'*—unaging, undying and undecaying.

14. *Puruṣaḥ:* One who abides in the body or *pura*. Mahābhārata (Śānti 21.37) says:

Nava-dvāraṁ puraṁ puṇyam etair bhāvaiḥ samanvitam

Vyāpya śete mahātmā yaḥ tasmāt puruṣa ucyate.

—"The great being resides in and pervades the mansion of the body, having all the features described before and provided with nine gateways; because of this He is called *Puruṣa.*" Or by interpreting the word as *purā āsit*, the

word can be given the meaning of 'one who existed always'. Or it can mean one who is *pūrṇa*, perfect; or one who makes all things *pūrita* i.e., filled by pervading them.

The Mahābhārata (Udyoga 7.11) says: *"Pūraṇāt sadanāt ca'iva tato'sau puruṣottamaḥ'* —He is called Puruṣottama, because he infills everything and sustains them all."

15. *Sākṣī:* One who witnesses everything, without any aid or instruments, by virtue of His inherent nature alone.

16. *Kṣetrajñaḥ*: The knower of the field or body. The Bhagavad-gītā says: *"Kṣetrajñaṁ ca'pi māṁ viddhi*—know Me to be the knower of the Kṣetra or the field i.e. the body." Says Śānti Parva (351.6): "These bodies are the fields, in which seeds consisting of man's good and bad acts yield their fruits as enjoyments and sufferings. As the dwelling spirit is the Knower of all these, He is called *Kṣetrajña.*

17. *Akṣaraḥ eva ca*: He who is without destruction i.e. the Supreme Spirit. The word is formed by adding the suffix *sara* at the end of the root *'aś'*. *Eva* and *ca* in the text show respectively that according to the great dictum *'Tat tvam asi"* *Kṣetrajña* and *Akṣara* are identical metaphysically and that their difference is relevant only relatively.

3

18. *Yogaḥ*: One attainable through Yoga. And Yoga is defined as follows:

Jñān'endriyāṇi sarvāṇi nirudhya manasā saha

Ekatva-bhāvanā yogaḥ ksetrajña-paramātmanoḥ.

That is: The contemplation of the unity of the Jivātmā and the Paramātmā, with the organs of knowledge and the mind witheld, is Yoga.

19. *Yōgavidām netā*: The master of those who are established in the above-mentioned Yoga. For the Lord says in Bhagavad Gītā (9.22):

Teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmy aham.

—"Of those who are ever united with Me in communion, I bear their Yoga-kṣema—preservation of their worldly and spiritual interests."

20. *Pradhāna-Puruṣ'eśvaraḥ*: The master of Pradhāna, otherwise known as Prakṛti and Māyā, as well as of Puruṣa or Jiva.

21. *Nārasimha-vapuḥ*: One in whom the bodies of a man and a lion are combined. The reference is to the incarnation as man-lion or Nṛsimha.

22. *Śrīmān*: One on whose chest the goddess Śrī always dwells.

23. *Keśavaḥ*: One whose *Keśa* or locks are beautiful. Or one who is himself the three—*kaḥ* (Brahmā) *aḥ* (Viṣṇu) and *Īśā* (Śiva). Or one who destroyed the Asura Keśi in the Kṛṣṇa incarnation.

24. *Puruṣottamaḥ*: The greatest among all *Puruṣās*—spirits. Or one greater than all individual spirits. In the Gītā (15.18) it is said:

Yasmād kṣaram atīto'ham akṣarād api co'ttamaḥ
Ato'smi loke vede ca prathitaḥ Puruṣottamaḥ

—"As I transcend the Kṣara (the changeful) and Akṣara (the unchanging), I am called Purușottama in the Veda and in the common language."

4

25. *Sarvaḥ*: The omniscient source of all existence Mahābhārata (Ud. 70.11) says:

Asataś ca sataś ca'iva sarvasya prabhavāpyayāt
sarvasya sarvadā jñānāt sarvamenam pracakṣate.

—"As He is the source of all things gross and subtle, and as He knows all things at all times He is called *Sarva*".

26. *Śarvaḥ*: Destroyer. He destroys the whole universe at the time of *Pralaya* or cosmic dissoultion.

27. *Śivaḥ*: Pure one. For He is not affected by the three Guṇās of Prakṛti—Sattva, Rajas and Tamas. The Kaivalya Upanishad (1.8) says: "*Sa Brhamā sa Śivaḥ* —He is both Brahmā and Śiva." In the light of this statement of non-difference between Śiva and Viṣṇu, it is Viṣṇu himself that is exalted by praise and worship of Śiva.

28. *Sṭhānuḥ*: One who is steady, immovable and changeless.

29. *Bhūtādiḥ*: Source of all elements or existing things.

30. *Avyayaḥ nidhiḥ*: The changeless and indestructible Being in whom the whole universe becomes merged and remains in seminal condition at the time of *Pralaya* or cosmic dissolution.

31. *Sambhavaḥ:* One born out of His own will as incarnation. GĪtā (4.8.) says: *'Dharma-saṁsthāpanārthāya sambhavāmi yuge yuge*—for the establishment of Dharma I am born (*sambhavāmi*) in every age'.

32. *Bhāvanaḥ:* One who generates the fruits of Karmas of all Jivas for them to enjoy. The Brahma Sūtra (3.2.28) 'Phalamataḥ upapatteḥ' speaks of the Lord's function as the bestower of the fruits of all actions of the Jivas.

33. *Bhartā:* One who supports the universe as its substratum.

34. *Prabhavaḥ:* One from whom all the great elements have their birth. Or one who has exalted births as incarnations.

35. *Prabhuḥ* One who is an adept in all rites.

36. *Iśvaraḥ* One who has unlimited lordliness or power over all things. 'Eṣa sarveśvaraḥ', says Manḍ. Up(6)

5

37. *Svayaṁbhūḥ:* One who exists by Himself, uncaused by any other. Says Manu (1.7) *'Sa eva svayamudbabhau'*—'He manifested Himself'. He is so called because He existed before everything, and over everything. He is the supreme.

38. *Śaṁbhuḥ:* One who bestows happiness on devotees.

39. *Ādityaḥ:* The golden-hued person in the sun's orb. In GĪtā (10.21) it is said, *'Ādityānām aham Viṣṇuḥ*

—among the Ādityas I am Viṣṇuḥ.' There are twelve Ādityas and Viṣṇu is one of them. Or it may imply the meaning that just as one sun reflects as many in different water receptacles, it is the one Spirit that is reflecting as many Jīvas in numerous body-minds.

40. *Puṣkarākṣaḥ:* One who has eyes resembling the petals of *Puṣkara* or lotus.

41. *Mahāsvanaḥ:* One from whom comes the great sound—the Veda. There is the Vedic saying, *'Asya mahato bhūtasya niśvasitam etad ṛgvedo yajur-vedaḥ'*—the Ṛg-veda and Yajur-veda are the breath of that great Being.' (Bṛhad. Up. 2.4.10)

42. *Anādi-nidhanaḥ:* The one existence that has neither birth nor death.

43. *Dhātā:* One who is the support of the universe.

44. *Vidhātā:* He who generates Karmas and their fruits.

45. *Dhāturuttamaḥ:* The ultimate support of every thing. Or He, being Caitanya or Pure Consciousness, is superior to all other *Dhātus* or substances. Or it can be interpreted as follows: He is *Dhātu*, because He bears everything, and He is also *Uttama*, the greatest of all beings.

6

46. *Aprameyaḥ*: One who is not measurable or understandable by any of the accepted means of knowledge like sense perception, inference, etc. Even the scriptures

cannot reveal Him directly. What the scriptures do is only to eliminate the appearance of the universe which stands in the way of intuiting Him. Or not being an object but only the ultimate witness or knower, He is outside the purview of all the means of knowledge, which can reveal only the things of the objective world.

47. *Hṛṣikeśaḥ*: The master of the senses (*Hṛṣikas*); or He under whose control the senses subsist. Another meaning is He whose *keśa* (hair) consisting of the rays of the sun and the moon, gives joy (*harṣa*) to the world. The Śruti says: *'Sūrya-raśmir Harikeśaḥ purastāt'*—the rays of the sun, which is *Harikeśaḥ* (the hair of Hari).

48. *Padmanābhaḥ*: He in whose navel (*nābhiḥ*) the lotus (*padma*), the source of the universe, stands. The Śruti says: *'Ajasya nābh'āvadhyekam arpitam*—in the navel of the Unborn One, a lotus is placed.'

49. *Amara-prabhuḥ*: The master of *Amaras* or the deathless ones, i.e., the Devas.

50. *Viśvakarmā*: He whose Karma (work) has resulted in all that exists (*Viśvam*). Or He whose power of creation is unique and wonderful.

51. *Manuḥ*: He who thinks. The Br. Up. (3.7-23) says: *'Nānyo'to'sti mantā'*—There is no thinker other than He. Or He is called *Manu*, because He manifests in the form of Mantra and of Manu (the Patriarch).

52. *Tvaṣṭā*: He who makes all beings shrunken (*tanūkaraṇa*) at the time of cosmic dissolution.

53. *Sthaviṣṭaḥ* : He who excels in everything in bulk or substantiality.

54. *Sthaviraḥ-dhruvaḥ*: Eternal One, being the most ancient. It is taken as a single phrase, the name along with its qualification.

7

55. *Agrāhyaḥ*: One who cannot be grasped by the organs of knowledge or conceived by the mind. To this effect there is the following Śruti: *'Yato vāco nivartante aprāpya manasā saha*—That without grasping which speech along with the mind turns back' (Tai. Up. 2.9).

56. *Śāśvataḥ*: One who exists at all times (*Śaśvat*). Says the Śruti: *'Śāśvatam śivam acyutam*—He is eternal, auspicious and undecaying.' (Nār. Up. 13.1).

57. *Kṛṣṇaḥ*: The Existence-Knowledge-Bliss. Says Mahābhārata, Udyoga-parva (70.5)

Kṛṣir bhūvācakaḥ śabdo ṇaś ca nirvṛti vācakaḥ
Viṣṇus tad-bhāva-yogāc ca Kṛṣṇo bhavati śāśvataḥ

—"The syllable '*kṛ*' denotes existence. The syllable '*ṇa*' denotes bliss. Viṣṇu is both these. So He is always Kṛṣṇa."

58. *Lohitākṣaḥ*: One whose eyes are tinged red.

59. *Pratardanaḥ*: Destroyer of all at the time of cosmic dissolution.

60. *Prabhūtaḥ*: Great because of unique qualities like omnipotence, omniscience etc.

61. *Tri-kakub-dhāma*: He who is the support (*dhāma*) of the three regions above, below and in the middle.

62. *Pavitram*: That which purifies everything.

63. *Maṅgalam param*: Supremely auspicious. Viṣṇu Purāna says:

Aśubhāni nirācaṣṭe tanoti śubha-santatim
smṛti mātreṇa yat puṁsāṁ Brahma tan maṅgalaṁ viduḥ

—"That whose very remembrance removes the inauspicious and bestows the auspicious in abundance—that Brahman is called '*maṅgalam*' by the wise". With the qualification '*param*', supremely, '*maṅgalam*' forms one single name.

8

64. *Īśānaḥ*: He who controls and regulates everything.

65. *Prāṇadaḥ*: One who bestows or activates the Prāṇa, the vital energy. Says Tait. Up. (2.7) '*Ko hy' evānyāt, kaḥ prāṇyāt*—if there were not the Lord, who is then to activate the Prāṇa?' It can also be interpreted as one who destroys (*dyati*) the Prāṇas. Thus the name can mean the One who both gives the Prāṇa and destroys the Prāṇa.

66. *Prāṇaḥ*: The Supreme Being. The Śruti (Br.Up. 4.4.18) speaks of '*Prāṇasya prāṇaḥ*—the life force behind the life force.' The second life force is the Jīva, the living soul of the individual. The Supreme Being is the life force even behind it. In this context He is called the *Mukhya Prāṇa* (the chief Prāṇa). It is also applied to that aspect of life energy which takes in breath and expels it.

67. *Jyeṣṭhaḥ*: The eldest of all; for there is nothing before Him.

68. *Śreṣṭhaḥ*: One deserving the highest praise (*praśamsā*). '*Prāṇo vāva jyeṣṭhaś ca śreṣṭhaś ca*—Prāṇa alone is the eldest and the greatest (Ch.Up. 5.1.1.). The reference here is to the concept of *Mukhya-prāṇa*. Or being the first cause and thus elder to all, He is *Jyeṣṭhaḥ*, and being the highest Being excelling others, He is *Śreṣṭhaḥ*.

69. *Prajāpatiḥ*: The master of all living beings, because He is Iśvara.

70. *Hiraṇya-garbhaḥ*: One who is Atman of even Brahmā the creator, who is otherwise known as *Hiraṇya-garbhaḥ*—the luminous globe that contains the whole universe in the seminal form (*Brahmāṇḍa*). Ṛg Veda (10-121.1) says: '*Hiraṇya-garbhaḥ samavartat'āgre*—at first *Hiraṇya-garbha* alone existed.'

71. *Bhūgarbhaḥ*: One who has got the world within Himself.

72. *Mādhavaḥ*: The Consort of '*mā*' or Mahālakṣmī. Or one who is fit to be known through Madhu-Vidyā. '*Maunād dhyānād ca yogāc ca viddhi Bhārata Mādhavam*—O Bhārata! Know Mādhava through *mauna* (silence), *dhyāna* (meditation) and *Yoga*.' (Mahā. Udyo. 70.4).

73. *Madhusūdanaḥ*: The destroyer of the demon Madhu.

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74. *Iśvaraḥ*: The Omnipotent Being.

75. *Vikramī*: The courageous One.

76. *Dhanvī*: One armed with bow. The Gītā (10.31) says: '*Rāmaḥ śastrabhṛtām aham*—I am Rāma among those who bear weapons.'

77. *Medhāvī*: He who has great intelligence capable of grasping all texts.

78. *Vikramaḥ*: He who crosses (*Kramaṇa*), i.e., transcends *samsāra*. Or one who has '*Viḥ*', bird, i.e., Garuda as His mount.

79. *Kramaḥ*: Viṣṇu is called '*Kramaḥ*', because He is the cause of '*Kramaṇa*' or crossing of the ocean of *samsāra* by devotees, or because from Him all '*Krama*' or manifestation of the universe, has taken place.

80. *Anuttamaḥ*: He than whom there is none greater. Nār. Up. (12.3) says: '*Yasmāt param nāparam asti kiñcid*--He whom there is none to excel.' Gītā (11.4) says: '*Na tvat samo'sty'abhyadhikaḥ kuto'nyaḥ*—there is none equal to Thee. Where can there be any one greater?'

81. *Durādharṣaḥ*: One whom none (Asuras) can overcome.

82. *Kṛtajñaḥ*: One who knows everything about what has been done (Kṛta) by Jīvas. Also one who is pleased even with those who offer such simple offerings as leaves, flowers, fruits and water, as said in Gītā.

83. *Kṛtiḥ*: The word means what is achieved through all human efforts or works. The Lord is indicated by this word because He, being the soul of all souls, is the support of all actions.

84. *Ātmavān*: One established in his own greatness, i.e. requiring no other support than Himself. '*Sa bhagavaḥ kasmin pratiṣṭhita iti, sve mahimni*—what is that in which, O Bhagavan, That is established? In His own greatness itself (Ch. Up. 7.24.1).'

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85. *Sureśaḥ*: The lord of the *suras* or Devas. It can also mean the greatest of those who bestow good. (*Suraḥ* can be split as *suḥ*=good, *rā*=bestow gift).

86. *S'araṇam*: One who removes the sorrows of those in distress (*ārthāḥ*).

87. *S'arma*:One who is of the nature of supreme bliss.

88. *Viśva-retāḥ*: The seed of the universe.

89. *Prajābhavaḥ*: He from whom all beings have originated.

90. *Ahaḥ*: Luminous one.

91. *Saṁvatsaraḥ*: As Time is a from of Viṣṇu, He is called *Samvatsara* or year.

92. *Vyālaḥ*: Being ungraspable like a serpent, He is called *Vyālaḥ*.

93. *Pratyayaḥ*: One who is of the nature of *Pratīti or Prajñā* (consciousness) '*prajñānam Brahma*—Brahman

is Prajñāna or pure consciousness.' (Ait. Up. 3.5.3)

94. *Sarva-darśanaḥ*: One with eyes everywhere. As the Lord has assumed all forms, the eye-sight of all beings is His. Śvet.Up.(3.3.) describes Him as *Viśvataś cakṣuḥ*--One with eyes everywhere. Nār. Up. (13.1.) speaks of him as '*Viśvākṣam*'—One endowed with all senses.

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95. *Ajaḥ*: One who has no birth. The Śruti says: '*Na jāto, na janiṣyate*—One who is unborn and would never be born.'

96. *Sarveśvaraḥ*: The Lord of all Lords or the supreme Lord. The Mā. Up. (6) says: '*Eṣa sarveśvaraḥ*—He is the lord of all.'

97. *Siddhaḥ*: One ever established in one's own nature.

98. *Siddhiḥ*: One who is of the nature of Consciousness (*Saṁvit-svarūpaḥ*) in all. Or one whose form excels that of all others. Or one who is the fruit of all endeavours.

99. *Sarvādiḥ*: One who is the first cause of all elements.

100. *Acyutaḥ*: One who never lost and will never lose his inherent nature and powers. Nār. Up. (13.1) says: '*Śāśvatam śivam acyutam*—one who is ever existent, of auspicious nature and has never a fall from His inherent nature. Again it is said: '*Yasmān na cyuta-pūrvo' ham acyutas tena karmaṇā*—as I never had a fall (*cyuti*) I am Acyuta.'

With this, 100 names of Sahasranama are over.

101. *Vṛṣākapiḥ*: One who showers all objects of desire. Another meaning is: *Vṛṣaḥ* means Dharma; and '*Kam*' means water. *Apāt* signifies uplifting. In the Varāhāvatāra (Boar incarnation) Viṣṇu uplifted the earth from the Pralaya waters. Thus He is of the nature of Dharma (Vṛṣa)and Kapi (Varāha or Boar).—says Mah. Bh. Sānti (342-89):

Kapir varāhaḥ śreṣthaś ca dharmaś ca vṛṣa ucyate
tasmāt vṛṣākapim prāha kāśyapo mām prajāpatiḥ

—"*Kapi* means Varāha (a boar) and also the 'Superior One' (Śreṣṭhaḥ). Therefore Kāśyapa-Prajapati calls Him Vṛṣā-kapi."

102. *Ameyātāmā*: One whose form or nature cannot be measured and determined.

103. *Sarvayoga-viniḥsṛtaḥ*: One who stands aside completely from all bondage. Br. Up. (4.3.15) says '*Asaṅgo hi ayam puruṣaḥ*—this *puruṣa* is without any attachment. Or it can mean one who is known through all the Yogas or spiritual disciplines taught in the scriptures.

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104. *Vasuḥ*: One in whom all beings dwell and one who dwells in all beings. Or as Gītā (10.23) says: '*Vasūnām pāvakaś c'āsmi*—Among Vasus I am fire (Pāvaka).'

105. *Vasumanāḥ*: The term 'Vasu' means wealth or riches. Here it indicates greatness. So it means one possessed of a great mind i.e., a mind free from attachments, anger and other evil qualities.

106. *Satyaḥ:* One whose nature is Truth. Tait. Up. (2.1.1.) says: '*Satyam jñānam anantam Brahma*—Brahman is Truth, Knowledge and Infinite.' Again Tait. Up. (2.6.1) says: '*Sac ca tyac ca— sat* meaning manifest as effect and *tyac*, unmanifested causal condition. Thus as He is all that exists in the manifest and unmanifest conditions He is called Satyaḥ, the True. According to Ait, Āran. (2.1. 5.6.) "*Sad iti prāṇās tī'tyannam yam ity asāvādityaḥ —Sat* means Prāṇas, *ti* means *anna* (food) and *Yam* means Sun (Sūrya). So He is of the nature of Prāṇa, Anna, and Āditya."

107. *Samātmā*: One whose mind is *Sama*, without partiality or anger and thus the same towards all beings. Or according to the Sruti "*Sama ātm'eti vidyāt*' —He is present alike in all beings."

108. *Sammitaḥ*: This name and the previous (*samātmā*) occuring together, can be split in two ways— as *samātma+sammitaḥ* and as *samātmā+asammitaḥ*. In the former case it means 'determined by all existing entities'. and in the latter 'unlimited by any entity'.

109. *Samaḥ:* One unperturbed at all times. Or One united with '*mā*' (Mahālakṣmī, the Consort of Viṣṇu)

110. *Amoghaḥ:* One whose worship will never go in vain, but will bear ample fruits. That One who is '*Satya-saṁkalpaḥ*,' i.e., whose resolution always becomes true. (Bh. Up. 8.7.1.)

111. *Puṇḍarīkākṣaḥ:* One who has pervaded, i.e., is realised in, the lotus of the heart. Or One whose eyes resemble the petals of a lotus.

112. *Vṛṣakarmā:* One whose actions are according to Vṛṣa, i.e., Dharma.

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113. *Vṛṣākṛtiḥ:* One who takes form for the sake of Vṛṣa or Dharma. Gītā (4-8) says: '*Dharma-saṁsthāpanārthāya saṁbhavāmi yuge yuge*—I body Myself forth from age to age for the preservation of Dharma.'

114. *Rudraḥ:* One who makes all beings cry at the time of cosmic dissolution. Or one who gives '*rud*' or speech. Or one who drives away '*ru*' or sorrows. Śiva-purāṇa (6.9-14) says:

Rur duḥkham duḥkha-hetuṁ vā
tad drāvayati yaḥ prabhuḥ /
rudra ityucyate tasmāt
Śivaḥ paramakāraṇam

—"*Ru*' means sorrow. As the Lord removes all sorrows and their causes, Śiva, the ultimate cause, is called Rudra."

115. *Bahuśirāḥ:* One with innumerable heads. Puruṣa Sūkta says: "*Sahasra-śirṣā puruṣaḥ*—the Puruṣa is with innumerable heads."

116. *Babhruḥ:* One who governs the world.

117. *Viśvayoniḥ:* One who is the cause of the world.

118. *Śuciśravāḥ:* One whose names and glories are very holy and purifying to be heard.

119. *Amṛtaḥ:* One who is deathless. '*Ajaro'maraḥ*—unaging and deathless' (Br.Up. 4.4.25).

120. *Śāśvata-sthāṇuḥ:* One who is both eternal and firmly established, unchanging.

121. *Varārohaḥ:* He whose lap (*āroham*)gives the highest blessing. Or He attaining whom is the greatest good fortune. For a Jīva who is blessed that way has no more birth in the lower worlds. Ch. Up. (8.15.1) says: '*Na ca punarāvartate*—they do not return.' And the Gītā (15.6) says: '*Yad gatvā na nivartante tad dhāma paramam mama*—My supreme status is that by attaining which one will never return.'

122. *Mahātapāḥ:* The austerity connected with creation, which is of the nature of knowledge (*Jñānamayam tapaḥ*) is of great potency. So he is *Mahātapāḥ*. '*Yasya Jñānamayam tapaḥ*—whose Tapas is of the nature of knowledge.' Mu. Up. (1.1.9). Or it may mean that His Tapas, which partakes of the nature of Omnipotence, is great and sublime.

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123. *Sarvagaḥ:* One who pervades everything, being of the nature of their material cause. Or He who goes everywhere.

124. *Sarvavid-bhānuḥ:* One who is omniscient and illumines everything. Kath. Up. (2.2.15) says: '*Tam eva bhāntam anubhāti sarvam*—all others shine because It shines.' Also the Gītā (15.12) says: "*Yad āditya-gatam tejo jagat bhāsayate'khilam*—that lustre which has entered into the sun (Āditya); it illumines the whole world."

125. *Viṣvaksenaḥ:* He before whom all (*Viṣvaka*) Asura armies (*senāḥ*) get scattered.

126. *Janārdanaḥ:* One who inflicts suffering on evil men. Or He to whom all devotees pray for worldly success and liberation.

127. *Vedaḥ:* He who is of the form of the Veda. Or one who bestows Jñāna on Jīvas. The Gītā (10.11)says:

Teṣām ev'ānukamp'ārtham aham ajñānajam tamaḥ
Nāśayāmy ātma-bhāvastho jñāna-dīpena bhāsvatā

—'Out of compassion for them, I as the innermost Spirit, destroy the darkness of ignorance by the light of knowledge.'

128. *Vedavit:* One who knows the Veda and its meaning. The Gītā (15.15) says: "*Vedāntakṛt vedavid eva cā'ham*—I am the author of the Vedānta and the knower of the Veda."

129. *Avyaṅgaḥ:* One who is self-fulfilled by knowledge and other great attributes and is free from every defect. Or one who is not manifest to the senses. Says the Gītā (2.25): "*Avyakto'yam*—He is not manifest to the senses or the mind."

130. *Vedāṅgaḥ:*—He to whom the Vedas stand as organs.

131. *Vedavit:* One who knows all the Vedas.

132. *Kaviḥ:* One who sees everything. Brh. Up. (3.7.23) says: "*Nānyo'to'sti draṣṭā*—there is no seer other than Him", Īśa. Up. (8) says: "'*Kavir manīṣī*—He is all knowing and intelligent."

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133. *Lokādhyakṣaḥ:* He who witnesses the whole universe. That is, one who sees all as involved in Pradhāna or Prakṛti (Nature).

134. *Sur'ādhyakṣaḥ:* One who is the overlord of the protecting Divinities of all regions.

135. *Dharm'ādhyakṣaḥ:* One who directly sees the merits (Dharma) and demerits (Adharma) of beings by bestowing their due rewards on all beings.

136. *Kṛt'ākṛtaḥ:* One who is an effect in the form of the worlds and also a non-effect as their cause.

137. *Caturātmā:* One who for the sake of creation, sustentation and dissolution assumes forms, in each of which there are four groups:

Brahmā Dakṣādayaḥ kālas
tatha'ivā'khila-jantavaḥ /
vibhūtayo Harer etāḥ
jagataḥ sṛṣṭi-hetavaḥ.

Viṣṇor manv'ādayaḥ kālaḥ
sarvabhūtāni ca dvija /
sthiter nimitta-bhūtasya
Viṣṇor etā vibhūtayaḥ.

Rudraḥ kālo'ntkādyāś ca
samastāś ca'iva jantavaḥ /
caturdhā pralayāya'itā
Janārdana-vibhūtayaḥ (*Viṣṇu. Pu. I.* 22-31-33)

—"Brahmā, Prajāpatis like Dakṣa, Kāla (time) and Jīvas—these are the powers of Viṣṇu for the purpose of creation. Viṣṇu, the Manus, Kāla (time) and living beings—these are the powers of Viṣṇu for the purpose of sustentation. Rudra, Time, Death (Mṛtyu) and living beings—these are Viṣṇu's powers for purpose of dissolution."

138. *Caturvyūhaḥ:* One who adopts a fourfold manifestation (Vyūhas). Vyāsa says:

'Vyūhātmānam caturdha vai Vāsudev'ādi-mūrtibhiḥ
Sṛṣṭyādin prakaro'tyeṣa viśrut'ātmā Janārdanaḥ.

—"The all-famed Janārdana Himself, assuming the four manifestations known as Vyūhas like Vāsudeva Saṁkarṣaṇa, Pradyumna and Aniruddha, performs the work of creation etc., with those forms."

139. *Catur-daṁṣṭraḥ:* One with four fangs in His Incarnation as Nṛsimha.

140. *Catur-bhujaḥ:* One with four arms.

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141. *Bhrājiṣṇuḥ:* One who is pure luminosity.

142. *Bhojanam:* Prakṛti or Māyā is called Bhojanam or what is enjoyed by the Lord. But as the Lord Himself is Prakṛti, He is called Bhojanam or the object of enjoyment also.

143. *Bhoktā:* As He, as Puruṣa, enjoys the Prakṛti, He is called the enjoyer or Bhoktā.

144. *Sahiṣṇuḥ:* As He suppresses Asuras like Hiraṇyākṣa, He is Sahiṣṇu.

145. *Jagadādijaḥ:* One who manifested as Hiraṇyagarbha by Himself at the beginning of creation.

146. *Anaghaḥ:* The sinless one. Cha. Up. (8.7.1) says: "*Apahata pāpmā*—He is without sin."

147. *Vijayaḥ:* One who has mastery over the whole universe by virtue of his six special excellences like omnipotence, omniscience. etc., known as Bhagas.

148. *Jetā:* One who is naturally victorious over beings, i.e., superior to all beings.

149. *Viśvayoniḥ:* The source of the universe.

150. *Punarvasuḥ:* One who dwells again and again in the bodies as the Jīvas

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151. *Upendraḥ:* One born as the younger brother of Indra. Or one who is greater than Indra. Harivamśa (2.19.46) says:

Mam'opari yathendras tvam sthāpito gobhir īśvaraḥ !
Upendra iti kṛṣṇa tvām gāsyanti bhuvi devatāḥ !!

"The cows have established Thee superior to me as my master. Therefore, O Kṛṣṇa, the Devas will sing about Thee, addressing Thee as Upendra."

152. *Vāmanaḥ:* One who, in the form of Vāmana (dwarf), went begging to Bali. Or One who has to be devoutly worshipped. Katha Up. (2.5.3) says: "*Madhye vāmanam āsīnam viśve devā upāsate*—the Viśve-devas devoutly worship the Vāmana who is established in the middle."

153. *Prāmśuḥ:* One of great height. Appearing as a dwarf at first before Mahabali, He rose to heights transcending all the worlds. Says Harivamśa (3.71.43-44):

Toye tu patite haste Vāmano'bhud avāmanaḥ
Sarva-deva-mayam rūpam darśayāmāsa vai prabhuḥ
bhūḥ pādau dyauḥ śiraś c'āsya candr'ādityau ca cakṣuṣī

"Immediately after Bali poured water in his hands with the resolve (to give the gift asked for), the dwarf(Vāmana)became the opposite of a dwarf(Avāmana). The Lord then revealed His form which includes in it all divinities. He revealed His cosmic form, having the

earth as His feet, the sky His head, and the sun and moon His eyes."

154. *Amoghaḥ:* One whose acts do not go in vain.

155. *Śuciḥ:* One who purifies those who adore and praise Him. There is a sacred text to this effect: "*Asya sparśas ca mahān śuciḥ*—His very contact is purifying."

156. *Ūrjitaḥ:* One of infinite strength.

157. *Atīndraḥ:* One who is superior to Indra by His inherent attributes like omnipotence, omniscience, etc.

158. *Samgrahaḥ:* One who reduces everything into their subtle condition and holds them within Himself.

159. *Sargaḥ:* One who is of the subtle form of the universe to be created. Or one who is the cause of creation.

160. *Dhṛtātmā:* One who is ever in His inherent form or nature, without the transformation involved in birth and death.

161. *Niyamaḥ:* One who appoints His creatures in particular stations.

162. *Yamaḥ:* One who regulates all, remaining within them.

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163. *Vedyaḥ:* One who has to be known by those who aspire for Mokṣa.

164. *Vaidyaḥ:* One who knows all Vidyas or branches of knowledge.

165. *Sadāyogī:* One who is ever experienceble, being ever existent.

166. *Vīrahā:* One who destroys heroic Asuras for the protection of Dharma.

167. *Mādhavaḥ:* One who is the Lord or Master of '*Mā*' or knowledge. Says: Harivamśa (3.8.49)

Mā vidyā ca Hareḥ proktā tasyā iśo yato bhavān !
tasmān Mādhava-nāmāsi dhavaḥ svām' iti śabditaḥ !!

"The Vidya or knowledge of Hari is denoted by 'Mā'. Thou art the master of that Vidya. So thou hast got the name Mādhava. For the suffix 'dhava' means Master."

168. *Madhuḥ:* Honey, because the Lord gives joy, just like honey.

169. *Atīndriyaḥ:* One who is not knowable by the senses. Ka. Up (3.15) says:—"*Aśabdam asparśam*—without or beyond sound and touch."

170. *Mahāmāyaḥ:* One who can cause illusion even over other great illusionists. The Gītā (7.14) says: 'Mama māyā duratyayā'—My Māyā is difficul to cross.

171. *Mahotsāhaḥ:* One who is ever busy in the work of creation, sustentation and dissolution.

172. *Mahābalaḥ:* The strongest among all who have strength.

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173. *Mahābuddhiḥ:* The wisest among the wise.

174. *Mahāvīryaḥ:* The most powerful one, because Ignorance which is the cause of Samsāra is His great power.

175. *Mahāśaktiḥ:* One with great resources of strength and skill.

176. *Mahādyudtiḥ:* One who is intensely brilliant both within and without. Br. Up (4.3.9) says: "*Svayam jyotiḥ*—One who is self-illumined"; also Brh. Up. (4.4.16)

"*Jyotiṣām Jyotiḥ*—One who illumines the brilliance of all brilliant entities."

177. *Anirdeśya-vapuḥ:* One who cannot be indicated to another as: 'He is this', because He cannot be objectively known.

178. *Śrimān:* One endowed with greatness of every kind.

179. *Ameyātmā:* The Spirit with intelligence that cannot be measured by any one.

180. *Mahādridhṛk:* One who held up the great mountain 'Mandara' at the time of the churning of the Milk Ocean and also Govardhana in His Kṛṣna incarnation.

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181. *Maheṣvāsaḥ:* One equipped with the great bow.

182. *Mahībhartā:* One who held up the earth submerged in Pralaya waters.

183. *Śrinivāsaḥ:* One on whose chest the Goddess Śrī, eternal in nature, dwells.

184. *Satāmgatiḥ:* One who bestows the highest destiny attainable, to all holy men.

185. *Aniruddhaḥ:* One who has never been obstructed by any one or anything from manifesting in various forms.

186. *Surānandaḥ:* One who bestows joy on all divinities.

187. *Govindaḥ:* Mahā Bh. Śānti (342.70) says:

'Naṣṭām vai dharaṇīm pūrvam avindad yad guhāgatām !
govinda iti ten'āham devair vāgbhir abhiṣṭutaḥ !

"In ancient times, I restored the earth that had sunk down into Pātāla. So all Devas praised Me as Govinda." Harivamśa (2.19.45) says:

"Aham kilendro devānām tvam gavām indratām gataḥ !
Govinda iti lokās tvām stoṣyanti bhuvi śāśvatam !!

"I am Indira or leader of Devas. Thou hast attained to the leadership of cows. So in this world men praise Thee always addressing as Govinda."
Harivamśa (3.88.50) says:

"Gaur eṣā tu yato vāṇi tām ca vindayate bhavān !
Govindas tu tato deva munibhiḥ kathyate bhavān!!

"Gau means words. Thou pervadest all words, giving them power. Therefore sages call Thee Govinda.

188. *Govidām patiḥ:* 'Gau' means words· One who

knows them is Govid. He who is the master of words is indicated by this name.

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189. *Maricih:* The supreme power and impressiveness seen in persons endowed with such qualities. '*Tejas tejasvinām aham*—I am the power in those endowed with power.' (Gītā 10.36)

190. *Damanaḥ:* One who in the form of Yama inflicts punishments on those who tread the path of unrighteousness.

191. *Hamsaḥ:* One who removes the fear of Samsāra from those who practise the sense of identity with Him: as '*aham saḥ*— I am He'. Or it may mean one who moves in every body. Katha Up. (2.5.2) says: "*Hamsaḥ śucisat*—the sun moving in the skies." Here Hamsa means moving.

192. *Suparṇah:* One who has two wings in the shape of Dharma and Adharma. Mu. Up. (3.1.1.) says: "*Dvā suparṇā*".

193. *Bhujagottamaḥ:* One who is the greatest among those who move on Bhujas or arms, that is, serpents. The great serpents like Ananta and Vāsuki are the powers of Viṣṇu, So He has come to have this name.

194. *Hiraṇyanābhaḥ:* One whose navel is auspicious like Hiraṇya or gold.

195. *Sutapāḥ:* One who performs rigorous austerities at Badarikāśrama as Nara and Nārāyaṇa.

196. *Padmanābhaḥ:* One whose navel is beautifully shaped like lotus. Or one who shines in the Nābhī or middle or the heart-lotus of all.

197. *Prajāpatiḥ:* The father of all beings, who are His children.

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198. *Amṛtyuḥ:* One who is without death or its cause.

199. *Sarvadṛk:* One who sees the Karmas of all Jīvas through His inherent wisdom.

200. *Simhaḥ:* One who does Himsā or destruction.

Thus end 200 names of Sahasranama.

201. *Sandhātā:* One who unites the Jīvas with the fruits of their actions.

202. *Sandhimān:* One who is Himself the enjoyer of the fruits of actions.

203. *Sthiraḥ:* One who is always of the same nature.

204. *Ajaḥ:* The root '*Aj*' has got as meanings both 'go' and 'throw'. So the name means One who goes into the hearts of devotees or One who throws the evil *Asuras* to a distance, i.e., destroys them.

205. *Durmarṣaṇaḥ:* One whose might the Asuras cannot bear.

206. *Śāstā:* One who instructs and directs all through the scriptures.

207. *Viśrutātmā:* One who is specially known through signifying terms like Truth, Knowledge, etc.

208. *Surārihā:* One who destroys the enemies of Suras or Devas.

23

209. *Guruḥ:* One who is the teacher of all forms of knowledge.

210. *Gurutamaḥ:* One who gives the knowledge of Brahman even to divinities like Brahmā. Sve. Up. (6.18) says: "*Yo Brahmāṇam vidadhāti pūrvam..* —One who brought Brahmā into existence and imparted the Veda to him."

211. *Dhāma:* It means brilliance. Nar. Up. says: "*Nārāyaṇa paro jyotiḥ*— Narayana is the supreme brilliance." Or the ultimate support of all values. Says the Gītā (10.12): "*Param brahma param dhāma*— The Brahman is the ultimate support."

212. *Satyaḥ:* One who is enbodied as virtue of truth specially. The Śruti says: "*Tasmāt satyam paramam vadanti*— Truth is therefore said to be supreme." Or as Brh. Up. (2.3.6) says: "*Prāṇā vai satyam, teṣam eṣa satyam*—Prāṇas are true. The Paramātman is the truth even behind them."

213. *Satyaparākramaḥ:* One of unfailing valour.

214. *Nimiṣaḥ:* One whose eye-lids are closed in Yoga-nidrā.

215. *Animiṣaḥ:* One who is ever awake. Or One

who is winkless as fish in His Fish-incarnation, or as Ātman.

216. *Sragvī:* One who has on Him the necklace called Vaijayantī, which is strung with the subtle aspects (Tanmātras) of the five elements.

217. *Vācaspatir-udāradhīḥ:* Being the master of Vāk or word, i.e., knowledge, He is called so. As His intellect perceives everything, He is Udāradhīḥ. Both these epithets together constitute one name.

24

218. *Agraṇīḥ:* One who leads all liberation-seekers to the highest status.

219. *Grāmaṇīḥ:* One who has the command over Bhūtagrāma or the collectivity of all beings.

220. *Śrīmān:* One more resplendent than everything.

221. *Nyāyaḥ:* The consistency which runs through all ways of knowing and which leads one to the truth of Non-duality.

222. *Netā:* One who moves this world of becoming.

223. *Samīraṇaḥ:* One who in the form of breath keeps all living beings functioning.

224. *Sahasramūrdhā:* One with a thousand, i.e., innumerable, heads.

225. *Viśvātmā:* The soul of the universe.

226. *Sahasrākṣaḥ:* One with a thousand or innumerable eyes.

227. *Sahasrapāt:* One with a thousand, i.e., innumerable legs. Puruṣa sūkta says: "*Sahasra-śirṣāḥ puruṣaḥ sahasrākṣaḥ sahasrapāt*—the Puruṣa with a thousand heads, a thousand eyes, a thousand legs, etc."

25

228. *Āvartanaḥ:* One who whirls round and round the Samsāra-cakra, the wheel of Samsāra or worldly existence.

229. *Nivṛttātmā:* One whose being is free or untouched by the bondage of Samsāra.

230. *Samvṛtaḥ:* One who is covered by all-covering *Avidyā* or ignorance.

231. *Sampramardanaḥ:* One who delivers destructive blows on all beings through His Vibhūtis (power manifestation like Rudra, Yama etc).

232. *Ahaḥ-samvartakaḥ:* The Lord who, as the sun, regulates the succession of day and night.

233. *Vahniḥ:* One who as fire carries the offerings made to the Devas in sacrifices.

234. *Anilaḥ:* One who has no fixed residence (*anilayaḥ*). Or one without a beginning. Or one who moves.

235. *Dharaṇī-dharaḥ:* One who supports the worlds sa Ādiśeṣa, elephants of the quarters, etc.

26

236. *Suprasādaḥ:* One whose Prasāda or mercy is uniquely wonderful, because He gives salvation to Śiśupāla and others who tried to harm Him.

237. *Prasannātmā:* One whose mind is never contaminated by Rajas or Tamas (passion or inertia). Or One who is extremely merciful by nature. Or one who is self-satisfied.

238. *Viśvadhṛk:* One who holds the universe by his power.

239. *Viśvabhuk:* One who eats up or enjoys or protects the worlds.

240. *Vibhuḥ:* One who becomes many from Hiraṇyagarbha downwards Mu. Up (1.5.6) says: "*Nityam vibhum*".

241. *Satkartā:* One who offers benefits.

242. *Satkṛtaḥ:* One who is adored even by those who deserve adoration.

243. *Sādhuḥ:* One who acts according to justice. Or one who achieves all Sādhyas, that is, objects of achievement. Or one who is the material cause for everything.

244. *Jahnuḥ:* One who dissolves all beings in oneself at the time of dissolution. Or one who abandons the evil doers and leads the devotees to salvation.

245. *Nārāyaṇaḥ:* 'Nara' means Ātman. Ākāśa and other categories that are born of it are Nārās. Because He pervades these above mentioned categories

as their cause, He is called Nārāyaṇa, that is, one having His residence in all beings. Na. Up. (13.1.2) says:

"*Yac ca kiñcit jagat sarvam dṛśyate śrūyate'pi vā*
Antar bahiś ca tat sarvam vyāpya Nārāyaṇaḥ sthitaḥ

"Nārāyaṇa remains pervading within and without this whole universe that is seen and heard."

The Mahabharata says:

"*Narāt jātāni tattvāni nārāṇ'iti tato viduḥ !*
Tāny eva c'āyanam tasya tena nārāyaṇaḥ smṛtaḥ!!

All categories are born of Nara, therefore, they are called Nāras. They also constitute the residence of the Lord. So He is Nārāyaṇa.

He is called Nārāyaṇa also because He is Ayana or the residence of all beings at the time of dissolution. Says Tait Up. (3.1.): "*Yat prayanti, abhisamviśanti*—that into which all Jīvas enter after death." Says Manu (1.1.10):

"*Āpo nārā iti proktā āpo vai narasūnavaḥ !*
Tā yad asy'āyanam pūrvam tena Nārāyaṇaḥ smṛitaḥ

Water is called Nārā because it is the offspring of Nara or Paramātman. That water was formerly the lying place of the Paramātman. Therefore He is called Nārāyaṇa."..

Says Narasimha Purāṇa:

"*Nārāyaṇāya nama ity ayam eva satyaḥ*

samsāra-ghora-viṣa-samharaṇāya mantraḥ
Śṛṇvantu bhavyamatayo yatayo'starāgāḥ
uccaistarām upadiśāmy aham ūrdhva-bāhuḥ

O ascetics of virtuous mind and endowed with the spirit of renunciation! Listen to me. With hands uplifted I declare aloud that 'Nārāyaṇāya namaḥ (salutation to Nārāyaṇa)' is the true Mantra for overcoming the terrible poison of the serpent of Samsāra.

246. *Naraḥ:* According to Vyasa's words "*Nayatiti naraḥ proktaḥ paramātmā sanātanaḥ*—as He directs everything, the eternal Paramātmā is called Nara".

27

247. *Asaṅkhyeyaḥ:* One who has no Saṅkhyā or differences of name and form.

248. *Aprameyātmā:* One whose nature cannot be grasped by any of the means of knowledge.

249. *Viśiṣṭaḥ:* One who excels everything.

250. *Śiṣṭakṛt:* Śiṣṭam means commandment. So one who commands everything. Or one who protects Śiṣṭas or good men.

251. *Śuciḥ:* One without any impurity.

252. *Siddhārthaḥ:* One whose object is always fulfilled. The words of Ch. Up (8.7.1.): "*Satyakāmaḥ*—one whose desires are true" indicate this attribute of the Lord.

253. *Siddhasaṅkalpaḥ:* One whose resolutions are

always fulfilled. The words of Ch. Up (8.7.1.) "*Satya saṅkalpaḥ*" indicate this attribute of the Lord.

254. *Siddhidaḥ:* One who bestows Siddhi or fulfilment on all who practise disciplines, in accordance with their eligibility.

255. *Siddhisādhanaḥ:* One who brings fulfilment to works that deserve the same.

28

256. *Vṛṣāhi:* Vṛṣa means Dharma or merit. As brilliance in a way resembles it, it may be called Ahas or day time. So Yajñas like Dvādaśāha are called Vṛṣāham. As a Lord of these Yajñas, Mahāviṣṇu is called Vṛṣāhī.

257. *Vṛṣabhaḥ:* One who showers on the devotees all that they pray for.

258. *Viṣṇuḥ:* One who pervades everything. Says Maha. Udyoga (70.13) "*Viṣṇur vikramaṇāt*".

259. *Vṛṣaparvā:* One who has given as steps (Parvas), observarces of the nature of Dharma (Vṛṣa), to those who want to attain the supreme state.

260. *Vṛṣodaraḥ:* One whose abdomen showers offspring.

261. *Vardhanaḥ:* One who auguments

262. *Vardhamānaḥ:* One who multiplies in the form of the universe.

263. *Viviktaḥ:* One who is untouched and unaffected.

One who keeps unaffected in spite of multiplying as mentioned above.

264. *Śrutisāgaraḥ:* One to whom all the Śruti or Vedic words and sentences flow (that is, have as their purport just as all water flows to the ocean).

29

265. *Subhujaḥ:* One possessing excellent arms that protect the worlds.

266. *Durdharaḥ:* One who holds up the universe—a work which none else can do. Or one who cannot be held up by any other. Or one who is held in the mind with great difficulty during meditation by the seekers of Mokṣa.

267. *Vāgmi:* One from whom the words constituting the Veda come out.

268. *Mahendraḥ:* The great Lord, that is, the Supreme Being, who is the God of all gods.

269. *Vasudaḥ:* One who bestows riches. Br. Up. (4.4.24) says: "*Annādo vasudānaḥ*—the eater of food and the bestower of riches."

270. *Vasuḥ:* One who is himself the Vasu (riches that He bestows). Or one who veils His real nature through Māyā. Or one who as air moves about having one's exclusive residence (*vāsa*) in the Ākāśa. Ka. Up (2.5.2) says—"*Vasur antarikṣasat*—Vasu who lives in the Antarikṣa or sky."

271. *Naikarūpaḥ:* One who is without an exclusive

form. Br. Up. (2.5.19) says: "*Indro māyābhiḥ puru rūpa īyate*—Indra or Paramātmā works adopting several forms by His power Maya". Viṣṇu Purāṇa (2.12.38) says: "*Jyotiṃṣi Viṣṇuḥ*—all brilliance is Viṣṇu".

272. *Bṛhadrūpaḥ*: One who has adopted mysterious forms like that of a Boar.

273. *Śipiviṣṭaḥ:* Śipi means cow. One who resides in cows as Yajña. That is, Yajñamūrti. Tai. Samhitā (1.7.4) says "*Yajño vai viṣṇuḥ, paśavaḥ śipiḥ. Yajña eva paśuṣu pratitiṣṭhati*—Yajña is verily Viṣṇu. Śipi is cow. Yajña is established in cows. One who has entered into them, is Śipiviṣṭa.". There is the following verse:

Śaityāc chayana-yogācca
śiti vāri pracakṣate
tat pānād rakṣaṇād c'aiva
śipayo raśmayo matāḥ
teṣu praveśād viśveśaḥ śipiviṣṭa iho'cyate

"Water is called 'śi' because it is cold and because Viṣṇu lay on it. Rays of sunlight are called 'śipi', because they consume this water and preserve it. Because Viṣṇu, the Lord of the worlds, has entered into them, Viṣṇu is called 'śipiviṣṭa' in this world."

274. *Prakāśanaḥ:* One who illumines everything.

30

275. *Ojas-tejo-dyuti-dharaḥ:* Ojas means inherent vitality. Tejas means puissance and such qualities. Dyuti means radiance. So the word means one who possesses all these qualities. Or each of these words can be taken as a separate name. The Gītā (7.11) says: "*Balam balavatām cā'ham*—I am the strength of the strong" Also: "*Tejas tejasvinām*—I am the puissance of the puissant." He is 'Dyutidharaḥ' because he has the radiance of knowledge.

276. *Prakāśātmā:* One whose form is radiant.

277. *Pratāpanaḥ* One who warms the world through the power manifestations like the Sun.

278. *Ṛddhaḥ:* One who is rich in excellences like Dharma, Jñāna (Knowledge), Vairāgya (renunciation) etc.,

279. *Spaṣṭākṣaraḥ:* He is so called because Omkāra, the manisfesting sound of the Lord,is Spaṣṭa or high-pitched.

280. *Mantraḥ:* One who manifests as the Mantras of Ṛk, Sāma, Yajus etc., Or one who is known through Mantras.

281. *Candrāmśuḥ:* He is called 'Candrāmśuḥ' or moonlight because just as the moonlight gives relief to men burnt in the heat of the sun, He gives relief and shelter to those who are subjected to the heat of Samsāra.

282. *Bhāskara-dyutiḥ:* One who is likened to the light of the Sun.

31

283. *Amṛt'āmś'ūdbhavāḥ:* The Paramātman from whom Amṛtāmśu or the Moon originated at the time of the churning of the Milk-ocean.

284. *Bhānuḥ:* One who shines. Says Kath. Up (2.5.15); "*Tam eva bhāntam anubhāti sarvam*—when It shines everything else shines."

285. *Śaśabinduḥ:* The word means one who has the mark of the hare, that is, the moon. The Lord is called so because, like the moon He auguments all creatures. The Gītā (15.13) says: "*Puṣṇāmi c'auṣadhiḥ sarvāḥ somo bhūtvā rasātmakaḥ*—as the watery moon I nourish all herbs."

286. *Sureśvaraḥ:* One who is the Lord of all Devas and those who do good.

287. *Auṣadham:* One who is the Auṣadha or medicine for the great disease of Samsāra.

288. *Jagataḥ Setuḥ:* One who is the aid to go across the ocean of Samsāra. Or one who like a Setu or a bund preserves the social order. Says Bṛh. Up. (4.4.22): "*Eṣa setur vidharaṇa eṣām lokānām asambhedāya*—He is verily the Setu, the bund, that saves the worlds from the chaos of intermingling.

289. *Satya-dharma-parākramaḥ:* One whose excellences like righteousness, omniscience, puissance, etc., are all true.

32

290. *Bhūta-bhavya-bhavan-nāthaḥ:* One who is the master for all the beings of the past, future and present. He is the object of their prayers. He subjects them to ordeals and He is their master. Or He is the one who excercises discipline, control, etc., over them.

291. *Pavanaḥ:* One who is the purifier. Says the Gītā (10.31) "*Pavanaḥ pavatām asmi*—I am Pavana or wind among purifying agents."

292. *Pāvanaḥ:* One who causes movement. Says Tait. Up. (2.8) "*Bhiṣ'āsmād vātaḥ pavate*—out of fear of Him, wind blows."

293. *Analaḥ:* The Jīvātmā is called Anala because it recognizes Ana or Prāṇa as Himself. As Anala comes from the root "Nal", it denotes smell. So in the light of Vedic sentences like "*Agandham arasam*", the Paramātamā is without smell, Anala. Or as the Paramātmā is without 'Alam', that is, end, He is Anala.

294. *Kāmahā:* One who destroys the desire-nature in seekers after liberation.

295. *Kāmakṛt:* One who fulfils the wants of pure-minded devotees. Or one who is the father of Kāma, that is Pradyumna. Or one who erases desires.

296. *Kāntaḥ:* One who is extremely beautiful.

297. *Kāmaḥ:* One who is sought after by those who desire to attain the four supreme values of life. Another derived meaning is '*Ka*', meaning Brahmā, '*A*', Viṣṇu, and 'Ma', Śiva. So the word can mean one who is the Trimūrti mentioned above.

298. *Kāmapradaḥ:* One who liberally fulfils the desires of devotees.

299. *Prabhuḥ:* One who surpasses all.

33

300. *Yugādikṛt:* One who is the cause of periods of time like Yuga. Or one who gives the start to a Yuga.

Thus end 300 names of Sahasranama.

301. *Yugāvartaḥ:* One who as time causes the repetition of the four Yugas beginning with Satya Yuga.

302. *Naikamāyaḥ:* One who can assume numerous forms of Māyā, not one only.

303. *Mahāśanaḥ:* One who consumes everything at the end of a Kalpa.

304. *Adṛśyaḥ:* One who cannot be grasped by any of the five organs of knowledge.

305. *Vyaktarūpaḥ:* He is so called because His gross form as universe can be clearly perceived. Or one who,being self-luminous, is clearly perceived by the Yogis.

306. *Sahasrajit:* One who is victorious over innumerable enemies of the Devas in battle.

307. *Anantajit:* One who, being endowed with all powers, is victorious at all times over everything.

34

308. *Iṣṭaḥ:* One who is dear to all because He is of the nature of supreme Bliss. Or one who is worshipped in *iṣṭi* or sacrifice (Yajña).

309. *Aviśiṣṭaḥ:* One who resides within all.

310. *Śiṣṭeṣṭaḥ:* One who is dear to *śiṣṭas* or Knowing Ones. Or one to whom the Knowing Ones are dear. The Gītā (7.17) says:

Priyo hi jñānino'tyartham
aham sa ca mama priyaḥ

"I am dear to the Jñāni and to me that Jñāni is very dear." Or one who is adored by Śiṣṭas or Knowing Ones.

311. *Śikhaṇḍī:* 'Śikhaṇḍa' means feather of a peacock. One who used it as a decoration for His crown when he adopted the form of a cowherd (Gopa).

312. *Nahuṣaḥ:* One who binds all beings by Māyā—the root *naḥ* means bondage.

313. *Vṛṣaḥ:* One who is of the form of Dharma, Mah. Bha. Sānti (342.88) says:

Vṛṣo hi bhagavān dharmaḥ smṛto lokeṣu bhārata
Naighaṇḍuka-pad'ākhyānair viddhi mām vṛṣam uttamam

"According to the meaning given in dictionaries, the worshipful Dharma is called Vṛṣa. Therefore know Me as the noblest Vṛṣa."

314. *Krodhahā:* One who eradicates anger in virtuous people.

315. *Krodhakṛt-kartā:* One who generates Krodha or anger in evil people. Or one who is the Karta or creator of the universe. Or one who is the Kartā or destroyer of Asuras who are evil-doers.

316. *Viśvabāhuḥ:* One who is the support of all or one who has got all beings as His arms. That is, one

whose arms are everywhere. Śve. Up. (3.3) says: "*Viśvabāhuḥ viśvatobāhuḥ*."

317. *Mahidharaḥ:* 'Mahī' means both earth and worship. So the name means one who supports the earth or receives all forms of worship.

35

318. *Acyutaḥ:* One who is without the six transformations beginning with birth. Nar. Up. (13.1) says:

"*Śāśvatam śivam acyutam*—one who is eternally auspicious and undecaying."

319. *Prathitaḥ:* One who is famous because of His works like creation of the worlds etc.

320. *Prāṇaḥ:* One who as Hiraṇyagarbha endows all beings with Prāṇa. The Śruti says: "*Prāṇo vā aham asmi*—I am Prāṇa".

321. *Prāṇadaḥ:* One who bestows Praṇa, that is, strength, on Devas and Asuras and also destroys them by withdrawing it.

322. *Vāsavānujaḥ:* One who was born as younger brother of Indra (Vāsava) in His incarnation as Vāmana.

323. *Apām nidhiḥ:* The word means collectivity of water or the ocean. The Gītā (10.24) says: "*Sarasām asmi sāgaraḥ*—among all pools of water, I am Samudra or ocean." The Lord is called by that name because the ocean is one of His special manifestations.

324. *Adhiṣṭhānam:* The seat or support for everything. Brahman, as the material cause of everything, is their substance and support. The Gītā (9.4) says: "*Matsthāni sarva-bhūtāni*—all beings dwell in Me."

325. *Apramattaḥ:* One who is always vigilant in awarding the fruits of actions to those who are entiled to them.

326. *Pratiṣṭhitaḥ:* One who is supported and established in His own greatness. Cha. Up. (7.24.1) says: "*Sa bhagavaḥ kasmin pratiṣṭhita iti, sve mahimnī*—O' Lord! where does He stand? In His own greatness."

36

327. *Skandaḥ:* One who flows (*skandana*) as Amṛta. Or one who drives everything as air.

328. *Skanda-dharaḥ:* One who supports Skanda or the righteous path

329. *Dhuryaḥ:* One who bears the weight of the burden of all beings in the form of birth etc.

330. *Varadāḥ:* One who gives boons. Or one who, as master of sacrifice, offers as gifts, Varas or cows. The Śruti says: "*Gaur vai varaḥ*—cow is verily Vara."

331. *Vāyuvāhanaḥ:* One who vibrates the seven Vāyus or atmospheres beginning with *Āvaha*.

332. *Vāsudevaḥ:* One who is both Vāsu and Deva. Vāsu means one who dwells in everything or one who covers everything. *Div* means play, desire to conquer, shine. Says Maha. Bhar. Śānti Parva (341.41):

"Chādayāmi jagat sarvam bhūtvā sūrya ivāmśubhiḥ
Sarva-bhūtādivāsaś ca vāsudevas tataḥ smṛtaḥ

—becoming like sun, I cover the whole world with rays. I am also resident in all beings. So I am called Vāsudeva."

Mah. Bhar. Ud. Par. (70.3) says:

"Vasanāt sarva-bhūtānām vasutvāt devayonitaḥ
vāsudevas tato vedyaḥ....................

—The Lord should be known as Vāsudeva because He covers all beings and because He is the source of all Divinities."

Viṣṇu Pur. (1.2.12) says:

"Sarvatrā'sau samastam ca vasaty atreti vai yataḥ
Tataḥ sa vāsudev'eti vidvadbhiḥ paripaṭhyate

—The supreme Self dwells everywhere and in all things. So wise men call Him Vāsudeva."

Viṣṇu Pur. (6.5.80) says:

"Sarvāṇi tatra bhūtāni vasanti paramātmani
Bhūteṣu ca sa sarvatmā vāsudevas tataḥ smṛtaḥ

—The Paramātmā is called Vāsudeva because all beings live in Him and because He lives in all beings."

333. *Bṛhadbhānuḥ:* The great brilliance. There is the following verse:

"Bṛhanto bhānavo yasya candra-suryādi-gāminaḥ
Tair viśvam bhāsayati yaḥ sa bṛhadbhānur ucyate

—He to whom the brilliant rays of the sun and moon belong, and He who illumines the whole world with those rays is called Bṛhadbhānu."

334. *Ādidevaḥ:* The Divinity who is the source of all Devas.

335. *Purandaraḥ:* One who destroys the cities of the enemies of Devas.

37

336. *Aśokaḥ:* One without the six defects—sorrow, infatuation, hunger, thirst, birth and death.

337. *Tāraṇaḥ:* One who uplifts beings from the ocean of Samsāra.

338. *Tāraḥ:* One who liberates beings from the fear of residence in the womb, birth, old age, death etc.

339. *Śūraḥ:* One of great prowess, that is, who fulfils the four supreme satisfactions of life—Dharma, Artha, Kāma and Mokṣa.

340. *Śauriḥ:* One who as Kṛṣṇa was the son of Śūra, that is Vasudeva.

341. *Janeśvaraḥ:* The Lord of all beings.

342. *Anukūlaḥ:* One who, being the Atman of all beings, is favourable to all, for no one will act against oneself.

343. *Śatāvartaḥ:* One who has had several Avataras

or incarnations. Or one who functions (*āvartati*) as Prāṇa through the hundred vessels (Nadis) proceeding from the heart.

344. *Padmi:* One having Padma or lotus in His hands.

345. *Padma-nibhekṣaṇaḥ:* One with eyes resembling lotus.

38

346. *Padma-nābhaḥ:* One who resides in the Nabhi or the central part of the heart-lotus.

347. *Aravindākṣah:* One whose eyes resemble Aravinda or the lotus.

348. *Padma-garbhaḥ:* One who is fit to be worshipped in the middle of the heart-lotus.

349. *Śarira-bhṛt:* One who supports the bodies of beings, strengthening them in the form of Anna (food) and Prāṇa.

350. *Mahardhiḥ:* One who has enormous Ṛddhi or prosperity.

351. *Ṛddhaḥ:* One who is seen as standing in the form of the world.

352. *Vṛdddhātmā:* One whose Ātmā or body is Vṛddha or ancient.

353. *Mahākṣaḥ:* One who has got two or many glorious eyes.

354. *Garuḍa-dhvajaḥ:* One who has got Garuḍa as His flag.

39

355. *Atulaḥ:* One who cannot be compared to anything else. Sve. Up (4.19) says:

"*Na tasya pratimā'sti yasya nāma mahad-yaśaḥ—*

There is none equal to Paramatman whose name is most glorious."

The Gita (11.43) says:

"*Na tvat-samo'sty abhyadhikaḥ kuto'nyaḥ*—There is none equal to Thee, not to speak then of any one greater.

356. *Śarabhaḥ:* The body is called 'śara', as it is perishable '(Śīryamāṇaḥ). As the Lord shines in the body as the indwelling Self, He is called Śarabhaḥ.

357. *Bhīmaḥ:* One of whom everyone is afraid. Or it can be interpreted as *abhīmaḥ* meaning one whom those following the righteous path do not fear.

358. *Samayajñaḥ:* One who knows the time for creation, sustentation and dissolution. Or one who knows the six Samayas or seasons. Or one to whom the most worthy form of worship consists in the attitude of Sama (equality) towards all beings. Viṣṇu Pur. (1.17.90) says: "Samatvam ārādhanam acyutasya—The perception of equality of all beings is the worship of Acyuta."

359. *Havir-hariḥ:* One who takes the portion of offerings (Havis) in Yajñas. Says the Gītā (9.24):

"*Aham hi sarva-yajñānām bhokta ca prabhur eva ca—*
I am the enjoyer and the Lord of all sacrifices."

Or it can mean one who is made into Havis, or object for offering and sacrificed. Puruṣa-sūkta (15) says: "*Abadhnan puruṣam paśum*—They tied the animal in the shape of Puruṣa." Thus He Himself is called Havis. And to this is added Hariḥ, which means, He whose remembrance removes man's involvement in Samsāra consisting of endless series of births and deaths. Or Hari can mean one who is blue in complexion. There is a verse given out by Bhagavān:

"*Harāmy agham ca smartṛṇam havir bhāgam kratuṣv'aham*

Varṇaś ca me hariḥ śreṣthas tasmād harir aham smṛtaḥ

—I destroy away the sins of those who remember Me. I take away also the portion of rice in sacrifices. My complexion is the delightfully beautiful blue. I am therefore called Hari."

360. *Sarva-lakṣaṇa-lakṣaṇyaḥ:* The supreme knowledge (lakṣana) obtained through all critera of knowledge (Pramāṇa) i.e. Paramātma.

361. *Lakṣmivan:* One on whose chest the Goddess Lakṣmi is always residing.

362. *Samitiñjayaḥ:* One who is victorious in Samiti or war.

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363. *Vikṣaraḥ:* One who is without Kṣara or desruction.

364. *Rohitaḥ:* One who assumes at His will a body that is Rohita in complexion. Or one who assumed the form of a kind of fish called Rohita.

365. *Mārgaḥ:* One who is sought after (Mārgaṇa) by persons seeking Mokṣa or Liberation. Or one who is the way (Mārga) for the attainment of supreme Bliss.

366. *Hetuḥ:* One who is both the instrumental and the material cause of the universe.

367. *Damodaraḥ:* One who has very benevolent (Udāra) mind because of disciplines like self-control (Dama). Says Udyoga Parva (70.8):

"*Damād dāmodaro vibhuḥ*—the Lord is Dāmodara because He has Dama (self-control)". Or one round whose waist (Udara) Yaśoda tied a rope (dāma). Brahmāṇḍa Purāṇa (76.13.14) says:

"*Dadarśa c'ālpa-dant'āsyam, smita-hāsam ca bālakam*

Tayor madhya-gatam baddham dāmnā gāḍham tathodare

Tatas ca Damodaratām sa yayau dāma-bandhanāt

"The inhabitants of Gokula saw the boy smiling with tiny teeth, passing between two trees with the rope tied tightly round his waist. As He was thus tied up with the rope (dāma), He got the name Dāmodara from that time." There are the following verses of Vyāsa:

"*Dāmāni loka-nāmāni tāni yasy'odarāntare*
tena dāmodaro devaḥ śrīdharaḥ śrī-samāśritaḥ.

"Dama means the worlds. He in whose abdomen

these worlds have their existence, that Lord, known also as S'rīnivāsa and Srīdhara, is Dāmodara."

368. *Sanah:* One who subordinates everything. Or one who bears everything.

369. *Mahidharaḥ:* One who props up the earth in the form of mountain. Viṣṇu Purāṇa (2.12.38) says: "*Vanāni Viṣṇur girayo diśaś ca*—forests, mountains, quarters, all these are Viṣṇu Himself."

370. *Mahābhāgaḥ:* He who, taking a body by His own will, enjoys supreme felicities.

371. *Vegavān:* One of tremendous speed. Īśa Up. (4) says: "*Anejat ekam manaso javīyaḥ*—the Atman moves not. It is one, but it is far more quick than the mind."

372. *Amitāśanaḥ:* He who consumes all the worlds at the time of Dissolution.

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373. *Udbhavaḥ:* One who is the material cause of creation. Or one who remains aloof (Udgama) from transmigratory existence (Bhava).

374. *Kṣobhaṇaḥ:* One who at the time of creation entered into the Puruṣa and Prakṛti and caused agitation. Says Viṣṇu Purāṇa (1.2.29)

'Prakṛtim Puraṣm c'aiva praviśy' ātmecchayā Hariḥ
praviśya kṣobhayāmāsa sarga-kāle vyayā'vyayau

—The eternal Lord Hari, at the time of creation, entered at His own will the changeful Prakṛti and the changeless Puruṣa and created agitation in them.

375. *Devaḥ:* 'Dīvyati' means sports oneself through creation and other cosmic activities. He is Deva because (1) He desires to be victorious over all Asuras: (2) He dwells in all beings: (3) He shines as innermost self of all beings; (4) He is praised even by all praiseworthy ones and (5) He pervades all beings. Sv. Up. (6.11) says: '*Eko devaḥ*—God is only One.' The nature of that Deva is thus described.

376 *S'rīgarbhaḥ* One in whose abdomen (Garbha) Śrī or His unique manifestation as Samsāra has its existence.

377. *Parameśvaraḥ*—'Parama' means the supreme. 'Ī śana' means one who hold sway over all beings. The Gītā (13.27) says: '*Samam sarveṣu bhūteṣu tiṣṭantam paramesvaram*—the supreme Being who dwells alike in all beings.'

378. *Karaṇam:* He who is the most important factor in the generation of this universe.

379. *Kāraṇam:* One who is both the instrumental and the material cause of creation.

380. *Kartā:* One who is free and is therefore one's own master.

381. *Vikartā:* One who makes this unique (*vicitram*) universe.

382. *Gahanaḥ:*—One whose nature, greatness and actions cannot be known by anybody.

383. *Guhaḥ:* One who hides (*guhana*) one's own nature with the help of His power of Māyā. Gita (7.25) says: '*Nāham prakāśaḥ sarvasya yoga-māyā samā' vṛtaḥ*—as I am hidden by My Yoga Maya, all do not experience Me".

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384. *Vyavasāyaḥ:* Ohe who is wholly of the nature of knowledge' (Jñāna)

385. *Vyavasthānaḥ:* He in whom the orderly regulation of the universe rests. He is called regulator, because He brought into existence the Divinities, societies of men, brute creations etc., and regulates their orderly functioning.

386. *Samsthānaḥ:* One in whom all beings dwell in the states of dissolution. Or one who is the ultimate existence.

387. *Sthānadaḥ:* One who gives their particular status to persons like Dhṛuva according to their Karma.

388. *Dhruvaḥ:* One who is indestructible.

389. *Parardhiḥ:* One who possesses lordliness of this most exalted type.

390. *Paramaspaṣṭaḥ:* One in whom 'Para' or supremely glorious 'Mā' or 'Lakṣmī' dwells. Or one who is the greatest of all beings without any other's help. Or one who is 'Parama' supreme and 'spaṣṭa', that is, one whose nature is knowledge.

391. *Tuṣṭaḥ:* One who is of the nature of supreme bliss.

392. *Puṣṭaḥ:* One who infills everything.

393. *Śubhekṣaṇaḥ:* One whose Īkṣaṇam or vision bestows good on all beings,—that is, gives liberation to those who want Mokṣa, and enjoyments to those who are after it, and also cuts asunder the knots of the heart by eliminating all doubts.

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394. *Rāmaḥ:* The eternally blissful one in whom the Yogis find delight. Padma Purāṇa says: *Ramante yogino yasmin nityānande cidātmani. Iti Rāmapadena etat param brahm' ābhidhīyate.* The word Rāma denotes supreme Brahman who is the eternally blissful spiritual self in whom Yogis delight. Or the word can mean one who of his own will assumed the enchanting form of Rāma, the son of Daśaratha.

395. *Virāmaḥ:* One in whom the Virāma or end of all beings takes place.

396. *Virataḥ:* One in whom the desire for enjoyments has ceased.

397. *Mārgaḥ:* That path by knowing which the liberation-seeking ascetics attain to immortality. Sve. Up. (6.15) says: "*Nānyaḥ panthā vidyate' yanāya*—there is no path to liberation other than the knowledge of the Ātman."

398. *Neyaḥ:* One who directs or leads the Jiva to the supreme Being through spiritual realisation.

399. *Nayaḥ:* One who leads, that is, who is the leader in the form of spiritual illumination. The Lord is here conceived in these three forms—Mārgaḥ, Neyaḥ and Nayaḥ.

400.—*Anayaḥ:*—One for whom there is no leader.

Thus end 400 names of Sahasranama

401. *Vīraḥ:* One who is valorous.

402. *Śaktimatām-Śreṣṭhaḥ:* One who is the most powerful among all powerful beings like Brahmā.

403. *Dharmaḥ:* One who supports all beings. Kaṭh. Up (1.1.2) says: "*Aṇureṣa dharmaḥ*—this Dharma is extremely subtle". Or one who is adored by means of all Dharmas.

404. *Dharma-Viduttamaḥ:* The greatest of knowers of Dharma. He is called so because all the scriptures consisting of Śrutis and Smṛtis form His commandments.

44

405. *Vaikuṇṭhaḥ:* The bringing together of the diversified categories is Vikuṇṭha. He who is the agent of it is Vaikuṇṭhaḥ. There is the following verse.

Mayā saṃśleṣitā bhūmir adbhir vyoma ca vāyunā
Vāyuś ca tejasā sārdham vaikuṇṭhatvam tato mama

"I united earth with water, the sky with air and the air with fire. So I have got the status of Vaikuṇṭha". The word can also mean one who is without any limitation or opposing factor.

406. *Puruṣaḥ:* One who existed before everything. Or one who can efface all sins. Bṛh. Up (1.4.1) says: '*Sa yat purvo'smāt sarvasmāt sarvān pāpmana auṣat tasmāt puruṣaḥ*—He existed before everything. He

reduces all sins to ashes. So he is Puruṣa.' Or it may mean one who resides in the body (Pura). Bṛh. Up. (2.5.18) says: *Sa vā ayam puruṣaḥ sarvāsu pūrṣu puriśayaḥ*—He lies in all Puras or bodies.'

407. *Prāṇaḥ:* One who lives as Kṣetrajña (knower in the body). Or one who functions in the form of vital force called Prāṇa. Viṣṇu Purāṇa says: "*ceṣṭām karoti śvasana-rūpi*—He functions in the form of life-giving force called Prāṇa."

408. *Prāṇadaḥ:* One who destroys the Prāṇa of beings at the time of Pralaya.

409. *Praṇavaḥ:* One who is praised or to whom prostration is made with Om. '*Om iti praṇauti*—so prostration is made with Om'. Further Sanatkumāra says: '*Praṇamanti'ha vai vedās tasmāt praṇava ucyate*—Vedas do prostrations to Him, so He is called Praṇava.'

410. *Pṛthuḥ:* One who has expanded himself as the world (Prapañca)

411. *Hiraṇyagarbhaḥ:* He who was the cause of the golden-coloured egg out of which Brahmā (Hiraṇyagarbha) was born.

412. *Śatrughnaḥ:* One who destroys the enemies of the Devas.

413. *Vyāptaḥ:* One who as the cause pervades all effects.

414. *Vāyuḥ:* One who is the cause of smell. The Gītā (7.9) says: '*Puṇyo gandhaḥ Pṛthivyām ca*—I am the purifving smell in the earth'.

415. *Adhokṣajaḥ:* Mahābhārata Uttara parva (70.10) says: *'Adho na kṣiyate jātu yasmāt tasmāt adhokṣajaḥ*—He is Adhokṣaja because he undergoes no degeneration from His orginal nature.' Or who manifests as the Virāt (cosmic Being) between sky (Akāśa or Akṣa) and the region below (Pṛthivī) Or one who is perceived if the sense organs (Akṣas) are made inward looking. There is a verse: *adhobhūte hy' akṣagaṇe pratyag rūpa pravāhite. Jayate tasya vai jñānam tena'dhokṣaja ucyate* when the sense organs are made inward-looking, the knowledge of the Lord arises. Therefore, He is called Adhokṣaja.

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416. *Ṛtuḥ:* One who is of the nature of Kāla (time) which is indicated by the word Ṛtu or season.

417. *Sudarśanaḥ:* One whose Darśana or vision that is knowledge, bestows the most auspicious fruit Mokṣa. Or one whose eyes are long and pure as the petals of a lotus. Or one who is easily seen by devotees.

418. *Kālaḥ:* One who measures and sets a limit to everything. The Gītā (10.30) says:—"*Kālaḥ kalayatām aham*—among measurers, I am time."

419. *Parameṣṭhi:* One who dwells in His supreme greatness in the sky of the heart. The Veda says: '*Parameṣṭhī vibhrājate*—He shines intensely as Parameṣṭhī.'

420. *Parigrahaḥ:* One who, being everywhere, is grasped on all sides by those who seek refuge in Him. Or one who grasps or receives the offerings made by devotees.

421. *Ugraḥ:* One who is the cause of fear even to beings like sun. Tai. Up. (2.8) says: *Bhīṣodeti sūryaḥ*—out of fear of Him, the sun rises.

422. *Samvatsaraḥ:* One in whom all beings reside.

423. *Dakṣaḥ:* One who augments in the form of the world. Or who accomplishes everything quickly.

424. *Viśrāmaḥ:* One who bestows Viśrāma or liberation to aspirants who seek relief from the ocean of Samsāra with its waves of various tribulations in the form of hunger, thirst etc., and difficulties like Avidyā, pride, infatuation etc.,

425. *Viṣvadakṣiṇaḥ:* One who is more skilled (Dakṣa) than every one. Or one who is proficient in everything.

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426. *Vistāraḥ:* One in whom all the worlds have attained manifestation (vistāra).

427. *Sthāvara-sthāṇuḥ*—One who is firmly established is Sthāvara, and in whom longlasting entities like earth are established is Sthāṇu. The Lord is both these.

428. *Pramāṇam:* One who is of the nature of pure consciousness (Samvit-svarūpa).

429. *Bijamavyam:* One who is the seed or cause of Samsāra without Himself undergoing any change.

430. *Arthaḥ:* One who is sought (Arthita) by all, as He is of the nature of bliss.

431. *Anarthaḥ:* One who, being self-fulfilled, has no other Artha or end to seek.

432. *Mahākośaḥ:* One who has got as His covering the great Kośas (sheaths) like Annamaya, Prāṇamaya etc.

433. *Mahābhogaḥ:* One who has Bliss as the great source of enjoyment.

434. *Mahādhanaḥ* One who has got the whole universe as the wealth (Dhana) for His enjoyment.

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435. *Anirviṇṇaḥ:* One who is never heedless, because He is ever self-fulfilled.

436. *Sthaviṣṭhaḥ:* One of huge proportions, because He is in the form of cosmic person (Virāṭ). Śruti says: '*Agnir mūrdhā cakṣuṣi candra-sūryau*—Agni is His head, the moon and sun are His eyes.'

437. *Abhūḥ:* One without birth. Or one who has existence.

438. *Dharma-Yūpaḥ:* The sacrificial post for Dharmas, that is, one to whom all the forms of Dharma, which are His own form of worship, are attached, just as a sacrificial animal is attached to a Yūpa or sacrificial post.

439. *Mahāmakhaḥ:* One by offering sacrifices to whom, those sacrifices deserve to be called great, because they will give the fruit of Nirvāṇa.

440. *Nakṣatra-nemiḥ:* There is the following verse:

"Nakṣatra-tārakaiḥ sārdham candra-sūryādayo grahāḥ
Vāyupāśa-mayair bandhair nibaddhā dhruva-samjñite.

"Heavenly bodies like moon and sun along with all Nakṣatras and Tārakas are tied to Dhruva with bonds constituted of air." According to this statement all these heavenly bodies are included in the tail of Dhruva or Śiśumara Cakra. In the heart of Śiśumāra Cakra, the Lord dwells as its operator. The Veda says describing Śiśumara: '*Viṣṇur hṛdayam*—Viṣṇu is its heart.'

441. *Nakṣatri:* He is in the form of the Nakṣatra, Moon. The Gītā (10.21) says 'Nakṣatrāṇām aham śaśī—among Nakṣatras, I am the moon.

442. *Kṣamaḥ:* One who is clever in everything. Or one who is patient. Val. Rāmāyaṇa (1.1.18) says: '*Kṣamayā pṛthivī samaḥ*—Rama is like the earth in patience.'

443. *Kṣāmaḥ:* One who remains in the state of pure self after all the modifications of the mind have dwindled.

444. *Samīhanaḥ:* One who exerts well for creation etc.

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445. *Yajñaḥ:* One who is all-knowing. Or one who in the form of Yajña gives joy to all Devas. Tait. Sam. (1.7.4) says: '*Yajño vai viṣṇuḥ*—Viṣṇu is verily Brahman.'

446. *Ijyaḥ*—One who is fit to be worshipped in sacrifices. Harivamśa (3.40.27) says:

Ye yajanti makhair punyair devat'ādin pitṛnapi
Ātmānam atmana nityam viṣṇum eva yajanti te

Those who adore divinities and Pitṛs with holy sacrifices are verily adoring Viṣṇu who is the self of all.

447. *Mahejyaḥ*—He who, of all deities worshipped, is alone capable of giving the blessing of liberation.

448. *Kratuḥ:* A Yajña in which there is a sacrificial post is Kratu. The Lord is called Kratu because He is of the form of such sacrifices.

449. *Satram:* One who is of the nature of ordained Dharma. Or He who saves one from *Sat* i.e. effects in the form of Karma.

450. *Satām gatiḥ:* One who is the sole support for holy men who are seekers of Mokṣa.

451. *Sarva-darśi*— One who by His inborn insight is able to see all good and evil actions of living beings.

452. *Vimuktātmā:* One who is naturally free. Or one who is free and the soul of all. Kaṭha. Up. (2.5.1) says: '*Vimuktaś ca vimucyate*—Himself free, he liberates others.'

453. *Sarvajñaḥ:* One who is all (Sarva) and also the knower of all. Bṛh. Up. (2.4.6) says: '*Idam sarvam yad ayam ātmā*—all that is seen is Ātmā.'

454. *Jñānam uttamam:* That consciousness (*jñāna*) which is superior to all, birthless, unlimited by time and space and the cause of all achievements. Tait. Up. (2.1) says: '*Satyam jñānam anantam brahma*—Brahman is Truth, Knowledge and Infinitude.'

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455. *Suvrataḥ:* One who has taken the magnanimous vow to save all refuge-seekers. Val. Rāmāyaṇa. (6.18.33) says:

Sakṛd eva prapannāya tavā'smiti ca yācate
abhayan sarva-bhūtebhyo dadamy etat vratam mama

"I offer protection from all beings to one who seeks refuge in Me by even once saying 'I am Thine.' "

456. *Sumukhaḥ:* One with a pleasant face. Viṣṇu Purāṇa (6.7.80) says: '*Prasanna-vadanam cāru-padma-patrāyatekṣaṇam*—one with a calm face and beautiful eyes, wide like a lotus petal.' Or it may mean also one who gives instructions in all forms of knowledge. Śve. Up. (6.18) says: *Yo brahmāṇam vidadhāti purvam yo vai vedāmś ca prahiṇoti tasmai*—who first created Brahma and imparted the Veda to Him.' Or He who, as Rāma, bore a pleasant and contented face even when exiled to the forest. (Val. Rāmāyaṇa. 2.24.17 and 2.19.33).

457. *Sūkṣmaḥ:* One who is subtle because He is without any gross causes like sound etc. The causes of the grossness of the succeeding elements from Ākāśa downwards is sound and the other objects. The Lord is without these. Mu. Up. (1.1.6) says: '*Sarvagatam susūkṣmam*—He who is very subtle and has entered into everything.'

458. *Sughoṣaḥ:* One whose auspicious sound is the Veda. Or one who has got a deep and sonorous sound like the clouds.

459. *Sukhadaḥ:* One who gives happiness to good people. Or one who destroys (*dyati*) the happiness of evil ones.

460. *Suhṛt:* One who helps without looking for any return.

461. *Manoharaḥ:* One who attracts the mind by His incomparable blissful nature. Chā. Up. (7.23.1) says: '*Yo vai bhūmā tat sukham nā'lpe sukham asti*—what is vast is the blissful; there is no happiness in what is small.'

462. *Jitakrodhaḥ:* One who has overcome anger; for if He kills Ausras it is only to establish the Vedic order of life and not out of anger. The Asuras are the enemies of the Vedic order.

463. *Vīrabāhuḥ:* One whose arms are capable of heroic deeds as demonstrated in his destruction of Asuras for establishing Vedic Dharma.

464. *Vidāraṇaḥ:* One who destroys those who live contrary to Dharma.

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465. *Svāpanaḥ:* One who enfolds the Jīvas in the sleep of Ajñāna.

466. *Svavaśaḥ:* One who is dominated by oneself and not anything else, as He is the cause of the whole cosmic process.

467. *Vyāpī:* One who interpenetrates everything like Ākāśa. The Sruti says: '*Ākāśavat sarvagataś ca nityaḥ*—like Ākāśa, He pervades everywhere and is eternal.' Or being the material cause of everything He is spoken of also as all-pervading. For, all effects subsist in the causal substance.

468. *Naikātmā:* One who manifests in different forms as the subsidiary agencies causing the various cosmic processes.

469. *Naikakarmakṛt:* One who engages in innumerable acitvities in the process of creation, sustentation etc.

470. *Vatsaraḥ:*—One in whom everything dwells.

471. *Vatsalaḥ:* One who has love for His devotees.

472. *Vatsī:* One who protects those who are dear to Him. Being the father of the worlds all His creations are dear to Him. So He is called one surrounded by dear ones.

473. *Ratnagarbhaḥ:* The ocean is so called because gems are found in its depths. As the Lord has taken the form of the ocean, He is called by this name.

474. *Dhaneśvaraḥ:* One who is the Lord of all wealth.

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475. *Dharmagup:* One who protects Dharma.

476. *Dharmakṛt:* Though above Dharma and Adha-arma, He performs Dharma in order to keep up the traditions in respect of it.

477. *Dharmī:* One who upholds Dharma.

478. *Sat:* The Parabrahman who is of the nature of truth. Chā. Up.(6.2.1.) says: '*Sadeva somy'edam*—O dear one! This Reality existed first.'

479. *Asat:* As the Aparabrahma has manifested as the world He is called Asat(not having reality)Chā.Up. (6.1.4.) says: '*Vacā'rambhaṇam vikāro nāmadheyam*—the manifold exists only in name as a mere play of words.

480. *Kṣaram:* All beings subjected to change.

481. *Akṣaram:* The changeless one. He is also called Kūṭastha. The Gītā (15.16) says: *'Kṣaraḥ sarvāṇi bhūtāni kūṭastho' kṣara ucyate*—all beings are Kṣara, the Kūṭastha is Akṣara.

482. *Avijñātā:* One who is without the attributes of a Jiva or Vijñātā like sense of agency etc. The Jīva is called Vijñātā, because he is covered with tendencies born of fleeting thoughts.

483. *Sahasrāmśuḥ:* One with numerous rays, that is the sun. But as these rays of light really belong to the Lord, this epithet indicates Him. Tait. Brāh. (3.12.79.7) says: '*Yena sūryas tapati tejaseddhaḥ*—lighted by whose brilliance, the sun shines.' The Gītā (85.12) says: '*Yad āditya-gatam tejaḥ*—whatever brilliance there is in the sun that belongs to the Paramātman.'

484. *Vidhātā:* One who is the unique support of all agencies like Ananta who bear the whole universe.

485. *Kṛtalakṣaṇaḥ:* One who is of the nature of consciousness. Or one who gave out the Lakṣaṇas or Śāstras (scriptures). It is said: '*Vedāḥ śāstrāṇi vijñānam etat sarvam Janārdanāt*—all the Veda and other scriptural texts have originated from Janārdana who is of the nature of perfect consciousness.' Or the Bhagavan has made the Lakṣaṇas or indications necessaryfor the internal and external distinctions of all species of knowledge. Or He bears on His chest the Śrivatsa which constitutes His distinctive feature and indicating mark.

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486. *Gabhastinemiḥ:* He who dwells in the middle of Gabhasti or rays as the sun.

487. *Sattvasthaḥ:* One who dwells specially in Sattvaguṇa which is lumious by nature. Or one who dwells in all beings (Sattvas).

488. *Simhaḥ:* One who has irresistible power like a lion. Or the name is indentical with the Nṛsimha incarnation.

489. *Bhūtamaheśvaraḥ:* The supreme Lord of all beings. Or He, the supreme Lord, is the great Being who presents Himself in the form of all Bhūtas or Beings.

490. *Ādidevaḥ:* He who is the first of all beings. Or He who draws all beings to Himself.

491. *Mahādevaḥ:* One whose greatness consists in His supreme self-knowledge.

492. *Deveśah:* One who is the Lord of all Devas, being the most important among them.

493. *Devabhṛd-guruḥ:* Indra who governs the Devas is Devabhṛt. The Lord is even that Indra's controller (Guru). Or the word may mean one who is the support of the Devas, or promulgator of all Vidyas.

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494. *Uttaraḥ:* One who is Uttīrṇa or liberated from Samsāra. Or one who is supreme over all. The Śruti says: '*Viśvasmād Indra uttaraḥ*—Indra or Paramātmā is superior to all.'

495. *Gopatiḥ:* Kṛṣṇa who tends the cattle in the form of a Gopa. One who is the master of the earth.

496. *Goptā:* One who is the protector of all beings.

497. *Jñānagamyaḥ:* The Lord cannot be known through Karma or a combination of Karma and Jñāna. He can be known only though pure Jñāna. So He is Jñānagamya.

498. *Purātanaḥ:* One who is not limited by time and who existed before anything else.

499. *Śarīrabhūtabhṛt:* One who is the master of the five Bhūtas (elements) of which the body is made.

500. *Bhoktā:* One who protects. Or one who is the enjoyer of infinite bliss.

Thus end 500 names of Sahasranama

501. *Kapīndraḥ:* Kapi means Varāha (boar). The word means, the Lord who is Indra and also one who manifested as Varāha or the Boar in one of the incarnations. Or it signifies His Rāma incarnation in which He played the role of the master of the monkeys.

502. *Bhūridakṣiṇaḥ:* One to whom numerous Dakṣiṇas or votive offerings are made in Yajñas.

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503. *Somapaḥ:* One who drinks the Soma in all Yajñas in the form of the Devatā (Deity). Or one who takes the Soma as the master of sacrifice for the sake of Dharma.

504. *Amṛtapaḥ:* One who drinks the drink of immortal Bliss which is of one's own nature. Or one who recovered the Amṛta from the Asuras and made the Devas, including Himself, partake of it.

505. *Somaḥ:* One who as the moon invigorates the plants. Or one who is with Uma.

506. *Purujit:* One who gains victory over numerous people.

507. *Purusattamaḥ:* As His form is of cosmic dimension He is Puru or great, and as He is the most important of all, He is Sattama.

508. *Vinayaḥ:* One who inflicts Vinaya or punishment on evil ones.

509. *Jayaḥ:* One who is victorious over all beings.

510. *Satyasandhaḥ:* One whose 'Sandha' or resolve becomes always true. Ch. Up. (8.15) says: '*Satyasaṅkalpaḥ*—One whose resolution becomes always true.'

511. *Dāśārhaḥ:* 'Dāśa' means charitable offering. Therefore, He to whom charitable offerings deserve to be made. Or one who in His Kṛṣṇa incarnation was born in the clan of Daśārha.

512. *Sātvatām-patiḥ:* 'Sātvatam' is the name of a Tantra. So the one who gave it out or commented upon it. Or one who is the leader of the Sātvata clan. Or the Lord of all Vaiṣṇavas.

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513. *Jīvaḥ:* One who as the Kṣetrajña or knower of the field or the body, is associated with the Prāṇas.

514. *Vinayitā-sākṣi:* One who witnesses the Vinayitā or worshipful attitude of all devotees. It can also be interpreted to mean one who does not witness anything except as Self.

515. *Mukundaḥ:* One who bestows Mukti or Liberation.

516. *Amitavikramaḥ:* One whose three strides were limitless. It refers to Vāmana measuring away the whole universe with three strides.

517. *Ambhonidhiḥ:* One in whom the Ambas or all beings from Devas down dwell. The Śruti says: '*Tāni vā etāni catvāri ambhāmsi devāḥ manuṣyāḥ pitaro' surāḥ*—Devas, men, Pitṛs, Asuras—these are the four Ambhas.' It can mean what is said in the Gītā (10.24) '*Sarasām asmi sāgaraḥ*—of water receptacles (Saras) I am the ocean.'

518. *Anant'ātmā:* One who cannot be determined by space, time and causation.

519. *Mahodadhi-śayaḥ:* One who lies in the water of Cosmic Dissolution into which all entities in the universe have been dissolved.

520. *Antakaḥ:* One who brings about the end of all beings.

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521. *Ajaḥ:* 'A' means Mahaviṣṇu. So the word means one who is born of Viṣṇu i.e. Kāma Deva.

522. *Mahārhaḥ:* One who is fit for worship (*mahaḥ*).

523. *Svābhāvyaḥ:* Being eternally perfect He is naturally without a beginning.

524. *Jitāmitraḥ:* One who has conquered the inner enemies like attachment, anger etc., as also external enemies like Rāvaṇa, Kumbhakarṇa etc.

525. *Pramodanaḥ:* One who is always joyous as He is absorbed in immortal Bliss. Or one who fills with joy the minds of those who meditate upon Him.

526. *Ānandaḥ:* One whose form is Ānanda or Bliss. Bṛh. Up. (4.3.32) says: '*Etasy'aiv'ānandasy'ānyāni bhūtāni mātrām upajivanti*—all creatures live depending on particles of that Ānanda.'

527. *Nandanaḥ:* One who gives delight.

528. *Nandaḥ:* One endowed with all perfections. Or the word can be Ānandaḥ meaning that in the Lord there are no joys born of sense contacts Cha. Up. (7.23.1) says: '*Yo vai bhūmā tat sukham, nā'lpe sukham asti* what is full that is happiness; in what is small there is no happiness.'

529. *Satyadharmā:* One whose knowledge and other attributes are true.

530. *Trivikramaḥ:* One whose three strides covered the whole world. Śruti says: '*Triṇi padā vicakrame*—by His feet, He covered three measures.' About His covering the three worlds by three strides, Harivamśa (3.88.51) says:

> *Trir ity'eva trayo lokāḥ kīrtitā munisattamaiḥ*
> *Kramate tāms tridhā sarvāms trivikrama iti śrutaḥ*

—"By the sound 'tri' the sages mean the three worlds. The Lord crossed them three times. So He is famous as Trivikrama."

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531. *Maharṣi Kapilā'cāryaḥ:* Kapila is called Maharṣi because he was master of all the Vedas. Others are called Ṛṣis because they knew the Vedas only partly. He is Ācārya because he was the teacher of pure truth leading to Enlightenment in the form of Sāmkhya. The Smṛti says '*Śuddhātma-tattva-vijñānam sāmkhyam ity abhidhīyate*—knowledge of the pure Ātman is called Sāmkhya. Sv. Up (5.2) says—*Ṛṣim prasūtam Kapilam* Kapila who was born as a Ṛṣi.' The Gītā (10.26) says, '*Siddhānām Kapilo muniḥ*—among the perfected ones, I am the sage Kapila'

532. *Kṛtajñaḥ:* 'Kṛtam' means the world because it is of the nature of an effect. 'Jñaḥ', Knower, means the Atman. So the epithet means the universe and Ātman, its Knower.

533. *Medinipatiḥ:* One who is the Lord of the earth.

534. *Tripadaḥ:* One having three strides. The Śruti says, '*Triṇi padā vicakrame*'

535. *Tridaśādhyakṣah:* One who is the witness of the three states of waking, dream and sleep, which spring from the influence of the Guṇas.

536. *Mahāśṛṅgaḥ:* One with a great antenna. The Lord is called so because when He took the form of a Fish, He played in the cosmic waters with a boat tied on its antenna.

537. *Kṛtānta-kṛt:* One who brings about the destruction of the Kṛtā or the manifested condition of the universe.

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538. *Mahā-varāhaḥ:* The great Cosmic Boar.

539. *Govindaḥ:* 'Go' means words, that is, the Vedic sentences. He who is known by them is Govindaḥ. Viṣṇu-tilaka says, '*Gobhir eva yato vedyo govindaḥ samudāhṛtaḥ*—because He is known by (Vedic) words alone, He is called Govinda.'

540. *Suṣeṇaḥ:* One who has got about Him an armed guard in the shape of His eternal associates.

541. *Kanakāṅgadi:* One who has Aṅgadas (armlets) made of gold.

542. *Guhyaḥ:* One who is to be known by the Guhya or the esoteric knowledge conveyed by the Upanishads. Or one who is hidden in the Guha or heart.

543. *Gabhīraḥ:* One who is of profound majesty because of attributes like omniscience, lordliness, strength, prowess etc.

544. *Gahanaḥ:* One who could be entered into only with great difficulty. One who is the witness of the three states of waking, dream and sleep as also their absence.

545. *Guptaḥ:* One who is not an object of words, thought etc. Says Ka. Up. (1.3.132): '*eṣa sarveṣu bhūteṣu guḍho'tmā na prakāśate*—being hidden in all objects, this Ātman does not shine.'

546. *Cakra-gadā-dharaḥ:* One who has discus and Gada in hand. It is said:

Manas tattv'ātmakam cakram
buddhi-tattv'ātmikām gadām!
Dhārayan loka-rakṣārtham
uktaś cakra-gadā-dharaḥ !!

—'The Lord is called Cakra-gadā-dhara' because for the protection of the world He holds in His hand the discus representing the category of mind and Gada representing Buddhi.'

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547. *Vedhāḥ:* One who does Vidhāna or regulation.

548. *Svāṅgaḥ:* One who is oneself the participant in accomplishing works.

549. *Ajitaḥ:* One who has not been conquered by anyone in His various incarnations.

550. *Kṛṣṇaḥ:* One who is known as Kṛṣṇa-dvaipāyana. Says Viṣṇu Purāṇa (3.4.5):

Kṛṣṇa-dvaipāyanam vyāsam viddhi narāyaṇam prabhum !
ko hy anyaḥ puṇḍarikākṣān Mahābhārata-kṛt bhavet !!

—"Know that the Vyāsa known as Kṛṣṇa Dvaipāyana was the Lord Nārāyaṇa Himself. Who except the lotus-eyed Lord can produce a work like the Mahābhārata?"

551. *Dṛḍhaḥ:* One whose nature and capacity know no decay.

552. *Saṅkarṣano'cyutaḥ:* Saṅkarṣaṇa is one who attracts to oneself all beings at the time of cosmic Dissolution and Acyuta is one who knows no fall from His real nature. They form one word with the first as the qualification—Acyuta who is Saṅkarṣana.

553. *Varuṇaḥ:* The evening sun is called Varuṇa, because he withdraws his rays into himself. The Śruti says: '*Imam me Varuṇa śrudhi havam*—O Varuṇa! Hear this hymn of mine.'

554. *Vāruṇaḥ:* Vasiṣṭa or Agastya, the sons of Varuṇa.

555. *Vṛkṣaḥ:* One who is unshakable like a tree. Śve. Up. (3.9) says: '*Vṛkṣa iva stabdho divi tiṣṭhaty-'ekaḥ*—in the spiritual dimension the Paramātma stands alone, unmoving like a tree.'

556. *Puṣkarākṣaḥ:* One who shines as the light of consciousness when meditated upon in the lotus of the heart. Or one who has eyes resembling the lotus.

557. *Mahāmanāḥ:* One who fulfils the three functions of creation, sustentation and dissolution of the universe by the mind alone. Viṣṇu Purāṇa says: '*Manas'aiva jagat-sṛṣṭim samhāram ca karoti yaḥ*—He who with his mind alone creates and dissolves the universe.'

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558. *Bhagavān:* Viṣṇu Purāṇa (6.5.74) says:

Aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ !
jñāna-vairāgyayoś ca'iva ṣaṇṇām bhaga itiraṇā !!

Lordliness, prowess, fame, beauty, knowledge, non-attachment—the combination of all these six attributes is Bhaga. One who possesses these six attributes is Bhagavān.

It is also said:

Utpattim pralayam ca'iva bhūtānām āgatim gatim !
vetti vidyām avidyām ca sa vācyo bhagavān iti !!

The origin, dissolution, the bondage and salvation of creatures, knowledge, ignorance—one who knows all these is Bhagavān.

559. *Bhagahā:* One who withdraws the Bhagas, beginning with lordliness, into Himself at the time of dissolution.

560. *Ānandī:* One whose nature is Ānanda (Bliss). Or one who is attended by all prosperity and therefore is ever blissful.

561. *Vanamālī:* One who wears the floral wreath (Vanamālā) called Vaijayantī, which consists of the categories of five Elements.

562. *Halāyudhaḥ:* One who in His incarnation as Balabhadra had Hala or ploughshare as His weapon.

563. *Ādityaḥ:* One who was born of Aditi in His incarnation as Vāmana.

564. *Jyotir-ādityaḥ:* One who dwells in the brilliance of the sun's orb.

565. *Sahiṣṇuḥ:* One who puts up with the contraries like heat and cold.

566. *Gatisattamaḥ:* One who is the ultimate resort and support of all, and the greatest of all beings.

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567. *Sudhanvā:* One who has got as His weapon the bow named Śārṅga of great excellence.

568. *Khaṇḍa-paraśuḥ:* The battle-axe that destroys enemies. The reference is to the incarnation of the Lord as Jamadagni's son Paraśurāma or Rāma with the battle-axe as his weapon, with which he destroyed enemies.

569. *Dāruṇaḥ:* One who is harsh and merciless to those who are on the evil path.

570. *Draviṇapradaḥ:* One who bestows the desired wealth on devotees.

571. *Divaḥ-spṛk:* One who touches the heavens.

572. *Sarvadṛg-vyāsaḥ:* One whose comprehension includes everything in its ambit. Or all-comprehensive knowledge is *sarvadṛk*. Or one who is the Dṛk or the power of comprehension in all. Or the sage Vyāsa, who was all-knowing and identical with **Brahma**, and who could therefore divide the Vedas into four books. He further divided the first of these, Ṛgveda into 24 recensions, the second Yajur-Veda into 101 recensions, the third Sāma-Veda into 1000 recensions, and the fourth Atharva-Veda into 9 recensions. Further he compiled many Purāṇas too.

573. *Vācaspatirayonijaḥ:* The Lord is *Vācaspati* because He is the master of all learning. He is *Ayonija* because He was not born of a mother. This forms a noun in combination with the attribute.

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574. *Trisāmā:* One who is praised by the chanters of Sāma-gāna through the three Sāmas known as Devavratam.

575. *Sāmagaḥ:* One who chants the Sāma-gāna.

576. *Sāma:* The Bhagavad Gītā (10.22) says: '*Vedānām Sāma-vedo'smi*—among the Vedas, I am Sāma Veda.'

577. *Nirvāṇam:* That in which all miseries cease and which is of the nature of supreme bliss.

578. *Bheṣajam:* The medicine for the disease of Samsāra.

579. *Bhiṣak:* The Lord is called Bhiṣak or physician, because through the Bhagavad Gītā, He has administered the supreme knowledge which is the medicine that cures one of the disease of Samsāra. The Śruti says: '*Bhiṣak-tamam tvā bhiṣajām śṛnomi*—I hear that Thou art the greatest among the physicians.'

580. *Sanyāsakṛt:* One who instituted the fourth Āśrama of Sanyāsa for the attainment of Mokṣa.

581. *Śamaḥ:* One who has ordained the pacification of the mind as the most important discipline for Sannyāsins (ascetics). The Smṛti says:

Yatīnām praśamo dharmo niyamo vanavāsinām !
dānameva gṛhasthānām śuśrūṣā brahmacāriṇām !!

—The Dharma of the Sannyāsin is pacification of the mind; of the forest-dweller it is austerity; of the householder it is charity; and of the Brahmacārin, it is service.

582. *Śāntaḥ:* The peaceful, being without interest in pleasures of the world. The Śruti says: '*Niṣkalam niṣkriyam śāntam*—the Parabrahman is timeless, actionless and Śānta.'

583. *Niṣṭhā:* One in whom all beings remain in abeyance at the time of Pralaya.

584. *Śāntiḥ:* One in whom there is complete erasing of Avidya or ignorance. That is Brahman.

585. *Parāyaṇam:* The state which is the highest and from which there is no return to lower states.

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586. *Śubhāṅgaḥ:* One with a handsome form.

587. *Śāntidaḥ:* One who bestows Śānti, that is, a state of freedom from attachment, antagonism, etc.

588. *Sraṣṭā:* One who brought forth everything at the start of the creative cycle.

589. *Kumudaḥ:* 'Ku' means the earth. One who delights in it.

590. *Kuvaleśayaḥ:* 'Ku' means earth. That which surrounds it is water, so 'Kuvala' means water. One who lies in water is Kuvaleśaya. 'Kuvala' also means the underside of serpents. One who lies on a serpent, known as Ādiśeṣa, is Kuvaleśaya.

591. *Gohitaḥ:* One who protected the cows by uplifting the mount Govardhana in His incarnation as Kṛṣṇa. 'Go' also means the earth. One who embodies Himself

to do good to the earth by ridding it of the weight of the evil ones.

592. *Gopatiḥ:* 'Go' means the earth. The Lord of the earth is Visnu.

593. *Goptā:* One who is the protector of the earth. Or one who hides Himself by His Māyā.

594. *Vṛṣabhākṣaḥ:* One whose eyes can rain all desirable objects on devotees. Or 'Vṛṣabha' means Dharma and so one whose look is Dharma.

595. *Vṛṣapriyaḥ:* One to whom Vṛṣa or Dharma is dear. Or one who is both, 'Vṛṣa', that is, Dharma and 'Priyaḥ', that is, dear to all.

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596. *Anivartī:* One who never retreats in the battle with Asuras. Or one who, being devoted to Dharma, never abandons it.

597. *Nivṛttātmā:* One whose mind is naturally withdrawn from the objects of senses.

598. *Samkṣeptā:* One who at the time of cosmic dissolution contracts the expansive universe into a subtle state.

599. *Kṣemakṛt:* One who gives Kṣema or protection to those that go to him.

600. *Śivaḥ:* One who purifies everyone by the very utterance of His name.

Thus end 600 names of Sahasranama

601. *Śrīvatsavakṣāḥ:* One on whose chest there is a mark called Śrīvatsa.

602. *Śrīvāsaḥ:* One on whose chest Śrīdevi always dwells.

603. *Śrīpatiḥ:* One whom at the time of the churning of the Milk ocean Śrīdevi chose as her consort, rejecting all other Devas and Asuras. Or 'Śrī' means supreme Cosmic Power. The Lord is the master of that Power. Śve. Up. (6.8) says: *'Parāsya śaktir vividha'iva śrūyate*—it is heard that the Lord's supreme power is many-sided.'

604. *Śrīmatām-varaḥ:* One who is supreme over all deities like Brahmā who are endowed with power and wealth of the Vedas—Ṛk, Yajus and Sāma. The Śruti says: *'Ṛcaḥ sāmāni yajūmṣi, sā hi Śrīr amṛtā satām*—the undecaying wealth of good men consists in Ṛk, Sāma and Yajus!

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605. *Śrīdaḥ:* One who bestows prosperity on devotees.

606. *Śrīśaḥ:* One who is Lord of the Goddess Śrī.

607. *Śrīnivāsaḥ:* 'Śrī' here denotes men with 'Śrī', that is, virtue and power. He who dwells in such men is Śrīnivāsa.

608. *Śrīnidhiḥ:* One who is the seat of all Śrī, that is, virtues and powers.

609. *Śrīvibhāvanaḥ:* One who grants every form of prosperity and virtue according to their Karma.

610. *Śrīdharaḥ:* One who bears on His chest Śri who is the mother of all.

611. *Śrīkaraḥ:* One who makes devotees—those who praise, think about Him and worship Him—into virtuous and powerful beings.

612. *Śreyaḥ:* 'Śreyas' means the attainment of what is undecaying good and happiness. Such a state is the nature of the Lord.

613. *Śrimān:* One in whom there are all forms of Śri, that is power, virtue, beauty etc.

614. *Lokatrayāśrayaḥ:* One who is the support of all the three worlds.

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615. *Svakṣaḥ:* One whose Akṣas (eyes) are handsome like lotus flowers.

616. *Svaṅgaḥ:* One whose limbs are beautiful.

617. *Śatānandaḥ:* One who is non-dual and is of the nature of supreme bliss, but who by adopting various Upādhis (adjuncts), appears as many. Br. Up. (4.3.32) says: '*Etasya'ivā'nandasyā'nyāni bhūtāni mātrām upajīvanti*—other creatures live depending on a particle of that bliss.'

618. *Nandiḥ:* One who is of the nature of supreme Bliss.

619. *Jyotir-gaṇeśvaraḥ:* One who is the Lord of the stars, that is, Jyotirgaṇa. Ka. Up (2.2.15) says: '*Tam eva bhāntam anubhāti sarvam*—all brilliant objects shine

depending on His brilliance.' The Gītā (15.12) says: '*Yad āditya-gatam tejaḥ*—that brilliance which is in the sun.'

620. *Vijitātmā:* One who has conquered the Ātma, that is, the mind.

621. *Avidheyātmā:* One whose form or nature cannot be determined as 'only this.'

622. *Satkīrtiḥ:* One whose fame is of the nature of truth.

623. *Chinna-saṁśayaḥ:* One who has no doubts, as everything is clear to him like a fruit in the palm.

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624. *Udīrṇaḥ:* He who is superior to all beings.

625. *Sarvataś-cakṣuḥ:* One who, being of the nature of pure consciousness, can see everything in all directions. Sve. Up (3.3) says: '*Viśvataś cakṣuḥ*—the Lord has eyes on all sides.'

626. *Anīśaḥ:* One who cannot have anyone to lord over him. Nār. Up. (2) says: '*Na tasy'eśe kaścana*—there is no one who is His master.'

627. *Śāśvata-sthiraḥ:* One, who though eternal, is also unchanging.

628. *Bhūśayaḥ:* One who, while seeking the means to cross over to Laṅka, had to sleep on the ground of the sea-beach.

629. *Bhūṣaṇaḥ:* One who adorned the earth by manifesting as various incarnations.

630. *Bhūtiḥ:* One who is the abode or the essence of everything, or is the source of all glorious manifestations (Vibhūtis).

631. *Viśokaḥ:* One who, being of the nature of bliss, is free from all sorrow.

632. *Śokanāśanaḥ:* One who effaces the sorrows of devotees even by mere remembrance.

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633. *Arciṣmān:* He by whose rays of light (Arcis), the sun, the moon and other bodies are endowed with rays of light.

634. *Arcitaḥ:* One who is worshipped by Brahmā and other Devas who are themselves the objects of worship in all the worlds.

635. *Kumbhaḥ:* He who contains in Himself every thing as in a pot (Kumbha).

636. *Viśuddhātmā:* Being above the three Guṇas, Sattva, Rajas and Tamas, the Lord is pure spirit and is also free from all impurities.

637. *Viśodhanaḥ:* One who destroys all sins by mere remembrance.

638. *Aniruddhaḥ:* The last one of the four Vyūhās—Vāsudeva, Samkarṣaṇa, Pradyumna and Aniruddha. Or one who cannot be obstructed by enemies.

639. *Aprati-rathaḥ:* One who has no Pratiratha or an equal antagonist to confront.

640. *Pradyumnaḥ:* One whose Dyumna or wealth is of a superior and sacred order. Or one of the four Vyūhas.

641. *Amitavikramaḥ:* One of unlimited prowess. Or one whose prowess cannot be obstructed by anyone.

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642. *Kālanemi-nihā:* One who destroyed the Asura named Kālanemi.

643. *Vīraḥ:* One who is courageous.

644. *Śauriḥ:* One who was born in the clan of Śūra as Kṛṣṇa.

645. *Śūrajaneśvaraḥ:* One who by his overwhelming prowess controls even great powers like Indra and others.

646. *Trilokātmā:* One who in his capacity as the inner pervader is the soul for the three worlds. Or one from whom all the three worlds are non-different.

647. *Trilokeśaḥ:* One under whose guidance and command everything in the three worlds is functioning.

648. *Keśavaḥ:* By 'Keśa' is meant the rays of light spreading within the orbit of the sun. One who is endowed with this is Keśava. Maha. Bha. Śānti. (341-48) says:

> "*Amśavo ye prakāśante mama te keśa-samjñitāḥ !*
> *Sarvajñāḥ Keśavam tasmān mām āhur*
> *dvijasattamāḥ !!*

—"Whatever rays of Mine are shining, they are called Keśas. So the all-knowing holy men call me Keśava."

Or Brahmā, Viṣṇu, and Śiva are divine powers and therfore called Keśas. One who is endowed with these Śaktis is Keśava. The Sruti says: '*Trayaḥ Keśinaḥ*'—the three are with Keśa. Viṣ. Pur. (5.1.61) says: '*Mat keśau vasudhātale*' meaning my two Keśas or Śaktis are in the world. In the light of this, Keśa is a synonym of Śakti (Power). Harivamśa (3.88.48) says:

"*Kò brahme'ti samākhyāta īśo'ham*
sarvadehinām !
āvām tavāmśa-sambhūtau tasmāt
keśava-nāmavān !!

'Ka' means Brahmā and 'Īśa' means the Lord of all. We two are born of your parts, so Thou art known as Keśava."

649. *Keśihā:* One who destroyed the Asura named Keśi.

650. *Hariḥ:* One who destroys Samsāra, that is, entanglement in the cycle of birth and death along with ignorance, its cause.

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651. *Kāmadevaḥ:* One who is desired by persons in quest of the four values of life—Dharma, Artha, Kāma and Mokṣa.

652. *Kāmapālaḥ:* One who protects or assures the desired ends of people endowed with desires.

653. *Kāmi:* One who by nature has all his desires satisfied.

654. *Kāntaḥ:* One whose form is endowed with great beauty. Or one who effects the 'Anta' or dissolution of 'Ka' or Brahma at the end of a Dviparārdha (the period of Brahmā's lifetime extending over a hundred divine years).

655. *Kritāgamaḥ:* He who produced scriptures like Śruti, Smṛti and Āgama, as stated in the Lord's words: '*Śruti-Smṛti mama'ivā' jñe.*' It will be declared hereafter in this Viṣṇu-sahasranāma verse 10, P. 39 that: '*Vedāḥ śāstrāṇi vijñānam etat sarvam Janārdanāt*—the Veda, Śāstras and spiritual enlightenment—all manifested from Janārdana.'

656. *Anirdeśya-vapuḥ:* He is called so, because, being above the Guṇas, His form cannot be determined as this or that.

657. *Viṣṇuḥ:* One whose brilliance has spread over the sky and over the earth. Maha. Bha. Śānti (341.42-43) says:

Vyāpya me rodasī pārtha kāntir abhyadhikā
sthitā !
Kramaṇād vā'pyaham Pārtha Viṣṇur ity abhi-
samjñitaḥ !

—"O Arjuna! My immense brilliance spreads all over the sky and the world. For this reason, as also because I pervade everything, I am called Viṣṇu."

658. *Viraḥ:* One who has the power of Gati or movement. The root '*vi*' is used with several meanings as movement, extension, birth, lustre, throwing, eating, etc.

659. *Anantaḥ:* One who pervades everything, who is eternal, who is the soul of all, and who cannot be limited by space, time, location etc. Tait. Up. (2.1) says: '*Satyam jñānam anantam* brahma—Brahma is Truth, Knowledge and Ananta.' Viṣ-Pur. (2.5.24) says:

Gandharvā'psarasaḥ siddhāḥ kinnaro'raga-
cāraṇāḥ !
nāntam guṇānām gacchanti tenānanto'yam avya-
yaḥ !!

—'The Lord is Ananta because all beings including Gandharvas, Apsaras, Siddhas, Kinnaras, Sarpas and Cāraṇas cannot find the end of the attributes of the Indestructible Being, the Lord. (Ananta).'

660. *Dhanañjayaḥ:* Arjuna is called so because by his conquest of the kingdoms in the four quarters he acquired great wealth. Arjuna is a Vibhūti, a glorious manifestation of the Lord, according to the statement of the Gītā (10.57): '*Pāṇḍavānām dhanañjayaḥ*—among the Pāṇḍavas, I am Dhanañjaya.'

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661. ***Brahmaṇyaḥ:*** There is a statement: '*Tapo vedāś ca viprāś ca jñānam ca brahma-samjñitam*'—austerity, the Vedas, Brāhmaṇas and knowledge are indicated by the word Brahma.' As the Lord promotes these, He is called Brahmaṇya.

662. *Brahmakṛt:* One who performs Brahma or Tapas (austerity).

663. *Brahmā:* One who creates everything as the creator Brahmā.

664. *Brahma:* Being big and expanding, the Lord, who is known from indications like Satya (Truth), is called Brahma. Tait .Up. (2.1) says: '*Satyam jñānam anantam brahma*—Brahma is Truth, Knowledge and Infinity!

Viṣṇu Purāṇa 6.7.53 says:

"*Pratyastamita-bhedam yat sattāmātram*
agocaram !
Vacasām ātma-samvedyam tat jñānam brahma-
samjñitam

—'That knowledge is Brahman, which is without any kind of difference, which is pure existence, which is beyond the power of words to express and which is self-knowing.'

665. *Brahma-vivardhanaḥ:* One who promotes Tapas (austerity) etc.

666. *Brahmavit:* One who knows the Vedas and their real meaning.

667. *Brāhmaṇaḥ:* One who, in the form of Brāhmaṇa, instructs the whole world, saying, 'It is commanded so and so in the Veda.'

668. *Brahmī:* One in whom is established such entities as Tapas, Veda, mind, Prāṇa etc., which are parts of Brahma and which are also called Brahma.

669. *Brahmajñaḥ:* One who knows the Vedas which are born of Himself.

670. *Brāhmaṇapriyaḥ:* One to whom holy men are devoted.

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671. *Mahākramaḥ:* One with enormous strides. Sukla Yajur Veda (36.9) says: *'Śam no Viṣṇur urukramaḥ*—May Viṣṇu with enormous strides bestow on us happiness.'

672. *Mahākarmā:* One who is performing great works like the creation of the world.

673. *Mahātejaḥ:* He from whose brilliance, sun and other luminaries derive their brilliance. Tait. Up. (3.12.9.7) says: *'Yena sūryas tapati tejaseddhaḥ*—He by whose brilliance the sun derives light and becomes hot,'

The Gītā (15.12) says:

> *"Yad āditya-gatam tejo jagat bhāsayate' khilam !*
> *Yac candramasi yac cā' gnau tat tejo viddhi māmakam !!*

—"Whatever brilliance of the sun illumines the whole world and so also whatever brilliance there is in the moon and the fire, know that to be Mine."

Or one who is endowed with the brilliance of various excellences.

674. *Mahoragaḥ:* He is also the great serpent. The Gītā (10.29) says: *'Sarpāṇām asmi vāsukiḥ*—Among serpents I am Vāsuki.'

675. *Mahākratuḥ:* He is the great Kratu or sacrifice. Manu (11.260) says: *'Yadhā'śvamedhaḥ kraturāṭ*—just as Aśvamedha is the king of sacrifices, in the same way..............'

676. *Mahāyajvā:* One who is great and performs sacrifices for the good of the world.

677. *Mahāyajñaḥ:*—He who is the great sacrifice. The Gītā (10.25) says: *'Yajñānām japa-yajño'smi*—among Yajñās, I am Japa-yajña or the sacrifice consisting of silent repetition of Mantras.

678. *Mahāhaviḥ:* The whole universe conceived as Brahman and offered as sacrificial offering (Havis) into the fire of the Self which is Brahman. This and the names from 675 can be interpreted as 'He to whom great Havis, Yajña etc., are offered.'

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679. *Stavyaḥ:* One who is the object of laudations of everyone but who never praises any other being.

680. *Stava-priyaḥ:* One who is pleased with hymns.

681. *Stotram:* A Stotra means a hymn proclaiming the glory, attributes and names of the Lord. These Stotras or hymns exalting the attributes of Hari are Hari Himself.

682. *Stutiḥ:*—A praise.

683. *Stotā:* One who, being all-formed, is also the person who sings a hymn of praise.

684. *Raṇapriyaḥ:* One who is fond of fight for the protection of the world, and for the purpose always sports in His hands the five weapons, the discus Sudarśana, the mace Kaumodakī, the bow Śārṅga, and the sword Nandaka besides the conch Pāñcajanya.

685. *Pūrṇaḥ:* One who is self-fulfilled, being the source of all powers and excellences.

686. *Pūrayitā:* One who is not only self-fulfilled but gives all fulfilments to others.

687. *Puṇyaḥ:* One by only hearing about whom all sins are erased.

688. *Puṇyakīrtiḥ:* One of holy fame. His excellences are capable of conferring great merit on others.

689. *Anāmayaḥ:* One who is not afflicted by any disease that is born of causes, internal and external.

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690. *Manojavaḥ:* One who, being all-pervading, is said to be endowed with speed like that of the mind.

691. *Tīrthakaraḥ:* Tīrtha means Vidyā, a particular branch of knowledge or skill. The Lord is called so because He is the source of fourteen Vidyas sanctioned by the Veda as also of Vidyas outside the pale of Veda. According to the Purāṇas, in the early stages of the creative cycle the Lord took the form of Hayagrīva and destroyed the two Asuras, Madhu and Kaitabha. He then imparted all the Vedas to Brahmā, and in order to deceive the Asuras, who are enemies of the Devas, imparted to them the Vidyas that are outside the pale of the Vedas.

692. *Vasu-retāḥ:* He whose Retas (semen) is gold (Vasu). There is the following verse of Vyāsa:

"Devaḥ pūrvam apaḥ sṛṣṭvā tāsu vīryam apāsṛjat !
tat aṇḍam abhavat haimam brahmaṇaḥ kāraṇam param !!

—"The Divine in the beginning created water and in it He cast His Vīrya (semen). It became the Golden Egg (Hiraṇya-garbha) out of which Brahmā was born.

693. *Vasupradaḥ:* One who gladly bestows wealth in abundance. He is really the master of all wealth, and others who seem to be so are in those positions only because of His grace.

694. *Vasupradaḥ:* One who bestows on devotees the highest of all wealth, namely Mokṣa. Bṛh. Up. (3.9. 28) says: '*Vijñānam ānandam brahma, rātir dātuḥ parāyaṇam tiṣṭhamānasya tadvidaḥ*—Brahma is of the nature of Knowledge and Bliss. It is the support of all, of one who gives wealth, (of one who is devoted to action due to ignorance) and the knowing one who dwells in Brahman.' Or it may mean one who destroys the wealth of the enemies of Devas.

695. *Vāsudevaḥ:* The son of Vasudeva.

696. *Vasuḥ:* He in whom all creation dwells. Or He who dwells in all creations.

697. *Vasumanāḥ:* One whose mind dwells equally in all things.

698. *Haviḥ:* Havis or sacrificial offering as said in Bhagavad Gītā (4.24): '*Brahmārpaṇam brahma haviḥ.*'

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699. *Sadgatiḥ:* Tait. Up. (2.6) says: '*Asti brahmeti ched veda santam enam tato viduḥ*—One who knows Brahman as existing is called Sat or the holy man' So the name means one who is attained by such persons. Or who is endowed with intelligence of great excelllence.

700. *Satkṛtiḥ:* One whose achievements are for the protection of the world.

Thus end 700 names of Sahasranama

701. *Sattā:* Experience that is without any difference of an external nature from similar objects or dissimilar objects as also internal differences, is called Sattā. Ch. Up. (6.21) says: *Ekam eva'dvitiyam*—one without a second alone existed.'

702. *Sad-bhūtiḥ:* The Paramātman who is pure existence and consciousness, who is unsublatable and who manifests Himself in many ways. An experienced object cannot be determined as existing or non-existing, because it is subject both to experience and sublation. What is here contemplated is the sublation by Vedic sentences or by reason.

703. *Satparāyaṇaḥ:* He who is the highest Status attainable by holy men who have realised the Truth.

704. *Śūrasenaḥ:* One having an army of heroic warriors like Hanumān.

705. *Yaduśreṣṭhaḥ:* One who is the greatest among the Yadus.

706. *Sannivāsaḥ:*—One who is the resort of holy knowing ones.

707. *Suyāmunaḥ:* One who is surrounded by many illustrious persons associated with the river Yamuna like Devaki, Vasudeva, Nandagopa, Yasoda, Balabhadra, Subhadra etc. Or one who was adored by Brahmā and others while He stayed with the inhabitants on the banks of the Yamuna in the form of a cowherd.

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708. *Bhūtāvāsaḥ:* He in whom all the beings dwell. Harivamśa (3.88.53) says: '*Vasanti tvayi bhūtani bhūtavasas tato bhavān*—all beings dwell in Thee. So Thou art Bhūtāvāsa (dwelling place of all.)'

709. *Vāsudevaḥ:* The Divinity who covers the whole universe by Māyā. Mah. Bha. Śānti Parva (341.41) says: '*Chādayāmi jagad viśvam bhūtyā sūrya ivā'mśubhiḥ*—just as the sun covers the whole earth with his rays, I cover this world by the manifestation of My power.'

710. *Sarvāsunilayaḥ:* He in whose form as the Jīva all the vital energy or Prāṇa of all living beings dissolve.

711. *Analaḥ:* One whose wealth or power has no limits.

712. *Darpahā:* One who puts down the pride of persons who walk along the unrighteous path.

713. *Darpadaḥ:* One who endows those who walk the path of righteousness with a sense of self-respect regarding their way of life.

714. *Dṛptaḥ:* One who is ever satisfied by the enjoyment of His own inherent bliss.

715. *Durdharaḥ:* One who is very difficult to be borne or contained in the heart in meditation. As He is without any adjuncts or fields of manifestations, it is almost impossible to fix one's mind on Him. Yet some, out of His grace, and because of their effort during countless lives, at last succeed in doing so. The Gītā (12.5) says:

> *"Kleśo'dhikaras teṣām avyaktā' sakta cetasām !*
> *Avyaktā hi gatir duḥkham dehavadbhir avāpyate !!*

—"The difficulty of those who fix their minds on Avyakta is great; for, the path of the Avyakta is very difficult for those who are body-conscious."

716. *Aparājitaḥ:* One who is never conquered by internal enemies like attachment and by external enemies like Aṣuras.

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717. *Viśvamūrtiḥ:* One who, being the soul of all, has the whole universe as His body.

718. *Mahāmurtiḥ:* One with an enormous form stretched on a bedstead constituted of the serpent Ādiśeṣa.

719. *Dīptamurtiḥ:* One with a luminous form of knowledge. Or one who, as the Hiraṇyagarbha, has assumed a brilliant form.

720. *Amūrtimān:* He who is without a body born of Karma.

721. *Anekamūrtiḥ:* One who assumes several bodies in His incarnations as it pleases Him in order to help the world.

722. *Avyaktaḥ:* One who cannot be clearly described as 'This' even though He has many forms.

723. *Śatamūrtiḥ:* One who, though He is of the nature of Pure Consciousness, assumes different forms for temporary purposes.

724. *Śatānanaḥ:* He is called one with a hundred faces to indicate that He has several forms. *'Viśvam'*, this whole universe, also is His form with countless faces.

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725. *Ekaḥ:* One without any kind of differences that are internal or that relate to similar objects external, or to dissimilar objects. Ch. Up. (6.2.1) says: *'Ekam evā' dvitīyam*—there is only one: there is no second.'

726. *Naikaḥ:* One who has numerous bodies born of Māyā. Bṛ. Up. (2.5.9) says: *'Indro māyābhiḥ puru-rūpa īyate*—Indra, that is Īśvara, is on account of Māyā seen as one with many forms.'

727. *Savaḥ:* That Yajña in which Soma is made.

728. *Kaḥ:* The syllable 'Ka' indicates joy or happiness. So it means one who is hymned as constituted of joy. Ch. Up. (4.10.5) says: *'Kam brahma*—Brahman is of the nature of joy.'

729. *Kim:* One who is fit to be contemplated upon, because He is the summation of all values.

730. *Yat:* One who is by nature existent. The word 'Yat' indicates a self-subsisting entity. The Śruti says: '*Yato vā imāni bhūtāni jāyante*—That from which all beings are born.'

731. *Tat:* Brahma is so called because He 'expands (*tanoti*)'. The Gītā (17.23) says: '*Om tat sad iti nirdeśo brahmaṇas trividhaḥ smṛtaḥ*—Om, Tat, Sat: these are three words indicating Brahman.'

732. *Padamanuttamam:* Braman is 'Pada' or Status, because He is the goal of all Mokṣa-seekers. It is Anuttama, because It is that beyond which there is nothing else to be attained.

733. *Lokabandhuḥ:* He in whom all the worlds are linked (Baddha) because He is the support of them all. Or because He is the Father of the world and there is no relative to one closer than the father. Or one who has done towards the world what a well-wisher or a relative should do by revealing the Śruti, Smṛti etc. which show what is good and what is bad.

734. *Lokanāthaḥ:* One to whom all the worlds pray. Or one who regulates, comforts, and rules over the whole world.

735. *Mādhavāḥ:* One who was born in the clan of Madhu.

736. *Bhaktavatsalaḥ:* One who has got love for devotees.

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737. *Suvarnavarṇaḥ:* One who has got the colour of gold. Says Muṇḍ. Up. (3.1.3): '*Yadā paśyaḥ paśyate rukma-varṇam*—when the seer perceives Him whose colour is that of gold.'

738. *Hemāṅgaḥ:* One whose form is like that of gold. Ch. Up. (1.6.6.) says: '*Ya eṣo'ntar'āditye hiraṇmayaḥ puruṣaḥ*—the golden-hued person who dwells within the sun.'

739. *Varāṅgaḥ:* He the parts of whose form are brilliant.

740. *Candanāṅgadī:* One who is adorned with armlets (Aṅgada) that generate joy.

741. *Vīrahā:* One who destroyed heroes (Vīras) like Hiraṇyakaśipu for protecting Dharma.

742. *Viṣamaḥ:* One to whom there is no equal because nothing is comparable to Him by any characteristic. The Gītā (11.43) says: '*Na tvat samo'styabhyadhikaḥ kuto'nyaḥ*—there is none equal to Thee, then how can one be greater?"

743. *Śūnyaḥ:* One who, being without any attributes, appears as Śūnya (emptiness).

744. *Ghṛtāśiḥ:* One whose blessings are unfailing.

745. *Acalaḥ:* One who cannot be deprived of His real nature as Truth, Intelligence, and Infinity.

746. *Calaḥ:* One who moves in the form of air.

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747. *Amānī:* He who, being of the nature of Pure Consciousness, has no sense of identification with anything that is not Ātman.

748. *Mānadaḥ:* One who by His power of Māyā induces the sense of self in non-self. Or one who has regard and beneficence towards devotees. Or one who destroys in the knowing ones the sense of identification with the non-self.

749. *Mānyaḥ:* One who is to be adored by all, because He is the God of all.

750. *Lokasvāmī:* One who is the Lord of all the fourteen spheres.

751. *Trilokadhṛk:* One who supports all the three worlds.

752. *Sumedhāḥ:* One with great and beneficent intelligence.

753. *Medhajaḥ:* One who arose from Yāga (a kind of sacrifice.)

754. *Dhanyaḥ:* One who has attained all His ends and therefore is self-satisfied.

755. *Satyamedhāḥ:* One whose intelligence is fruitful.

756. *Dharādharaḥ:* One who supports the worlds by His fractions (Amśas) like Ādiśeṣa.

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757. *Tejovṛṣaḥ:* One who in the form of the sun causes rainfall at all times.

758. *Dyutidharaḥ:* One whose form is always brilliant.

759. *Sarva-śastra-bhṛtām varaḥ:* One who is superior to all bearing arms.

760. *Pragrahaḥ:* One who accepts the offerings of devotees with great delight. Or one who is like the reins in controlling the senses which are like wild horses.

761. *Nigrahaḥ:* One who controls and destroys everything.

762. *Vyagraḥ:* One who has no Agra or end. Or one who is very attentive (*Vyagra*) in granting the prayers of devotees.

763. *Naikaśriṅgaḥ:* One with four horns. Tait. Āraṇ (1.10.17) says:

> "*Catvāri śṛṅgā trayo'sya pādā*
> *Dve śirṣe sapta-hastāso'sya*
> *Tridhā baddho vṛṣabho roravīti*
> *Mahādevo martyān āviveśa*

—"The Great Lord of the form of Vṛṣabha (ox) with four horns, three legs and seven arms and tied in three places, has entered into human beings making sound."

764. *Gadāgrajaḥ:* One who is revealed first by Mantra (Nigada). Or one who is the elder brother of Gada.

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765. *Caturmūrtiḥ:* One with four aspects as Virāṭ, Sūtrātmā, Avyākṛta and Turīya. Or one with four horns with colours white, red, yellow and black.

766. *Caturbāhuḥ:* One with four arms, as Vāsudeva is always described.

767. *Caturvyūhaḥ:* One having four manifestations (Vyūhas) as stated in Ait. Ār. (3.4.2): *'Śarira-puruṣaḥ, chandaḥ-puruṣo veda-puruṣo mahā puruṣaḥ.'*

768. *Catur-gatiḥ:* One who is sought as the end by the four Orders of life and four Varṇas ordained by the scriptures.

769. *Caturātmā:* One whose self is specially endowed with puissance, because it is without any attachment, antagonism etc. Or one who has got the four functions of the internal organs—mind, intellect, 'I' sense and Citta.

770. *Caturbhāvaḥ:* One from whom has originated the four human values—Dharma, Artha, Kāma and Mokṣa (morality, wealth, desire and liberation).

771. *Catur-vedavit:* One who understands the true meaning of the four Vedas.

772. *Ekapāt:* One with a single Pāda, part or leg. Or one with a single foot or manifestation. Puru. Sūkta (3) says: *'Pādo'sya viśvā bhūtāni*—all beings constitute one of His manifestations.' The Gītā (10.42) says: *'Viṣṭabhyā'ham idam kṛtsnam ekāmśena sthito jagat*—By one fraction of mine, I pervade this whole universe.'

83

773. *Samāvartaḥ:* One who effectively whirls the wheel of Samsāra.

774. *Anivṛttātmā:* One who is not Nivṛtta (separated from) anything or anywhere, because He is all-pervading. Or if it is taken as 'Nivṛttātmā', it means one whose mind is turned back from all sense objects.

775. *Durjayaḥ:* One who cannot be conquered.

776. *Duratikramaḥ:* One out of fear of whom, even heavenly objects like sun do not dare to oppose His command. Kath. Up. (2.3.3) says:

> *"Bhayād asyā'gnis tapati bhayāt tapati sūryaḥ !*
> *"Bhayād indraś ca vāyuś ca mṛtyur dhāvati pancamaḥ !!*

—"Out of fear of Him, fire burns and sun shines: out of fear of Him alone, Indra, Vāyu, and death the fifth category move about."

Katha. Up. (2.3.2) says: *'Mahad-bhayam vajram udyatam*—the great terror-striking thunderbolt weapon is held aloft.'

777. *Durlabhaḥ:* One who can be attained by Bhakti, which is difficult for a person to be endowed with. Vyāsa says:

> *"Janmāntara sahasreṣu tapo-jñāna-samādhibhiḥ !*
> *Narāṇām kṣīṇa-pāpānām Kṛṣne bhaktiḥ prajāyate !!*

—"By means of Tapas, Jñana and Samādhi practised in many births, men's sins are destroyed, and they get devotion to Kṛṣṇa."

Further the Gītā (10.21) says: *'Bhaktyā labhyas tu ananyayā*—by whole-hearted and unwavering devotion, I am attainable:

778. *Durgamaḥ:* One whom it is difficult to attain.

779. *Durgaḥ:* One the attainment of whom is rendered difficult by various obstructions.

780. *Durāvāsaḥ:* He whom the Yogis with very great difficulty bring to reside in their hearts in Samādhi.

781. *Durārihā:* One who destroys beings like Asuras who tread the path of evil.

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782. *Subhāṅgaḥ:* One whose form is very auspicious to meditate upon.

783. *Lokasāraṅgaḥ:* One who like the Sāraṅga (honey-beetle) grasps the essence of the world. The Śruti says: *'Prajāpatir lokān abhyatapat*—Prajāpati, the Lord of all, heated the worlds, i.e. absorbed the essence of the worlds.' Or one who is to be known through the Praṇava (the sound symbol 'Om'), which is called the Lokasāra (the essence of the worlds).

784. *Sutantuḥ:* As this universe of infinite extension belongs to Him, the Lord is called Sutantu.

785. *Tantu-vardhanaḥ:* One who can augment or contract the web of this world.

786. *Indra-karmā:* One whose actions are like that of Indra, that is, are of a highly commendable nature.

787. *Mahākarmā:* One of whom the great elements like Akāsa are effects.

788. *Kṛtakarmā:* One who has fulfilled everything and has nothing more to accomplish. Or one who has performed the Karma in the form of Dharma.

789. *Kṛtāgamaḥ:* One who has given out the Āgama in the shape of the Veda. Bṛh. Up. (2.4.10) says: '*Asya mahato bhūtasya niśvasitam etad ṛgvedaḥ*—The Ṛg Veda is what has been breathed out by this great Being.'

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790. *Udbhavaḥ:* One who assumes great and noble embodiments out of His own will. Or one who, being the cause all, has Himself no birth.

791. *Sundaraḥ:* One who has a graceful attractiveness that surprises everyone.

792. *Sundaḥ:* One who is noted for extreme tenderness (Undanam). It means the same as Karunākara.

793. *Ratna-nābhaḥ:* Ratna indicates beauty; so one whose navel is very beautiful.

794. *Sulocanaḥ:* One who has brilliant eyes, that is, knowledge of everything.

795. *Arkaḥ:* One who is being worshipped even by beings like Brahmā who are themselves objects of worship.

796. *Vājasanaḥ:* One who gives Vājam (food) to those who entreat Him.

797. *Śṛṅgī:* One who at the time of Pralaya (cosmic dissolution) assumed the form of a fish having prominent antenna.

798. *Jayantaḥ:* One who conquers enemies easily. Or one who is the cause of such victories over enemies.

799. *Sarvavijjayī:* The Lord is 'Sarvavit', as He has knowledge of everything. He is 'Jayī' because He is the conqueror of all the inner forces like attachment, anger etc., as also of external foes like Hiraṇyākṣa.

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800. *Suvarṇabinduḥ:* One whose 'Bindus', that is, limbs, are equal to gold in brilliance. Ch. Up. (1.6.6.) says: "*Āpraṇakhāt sarva eva suvarṇaḥ*—everything, the whole being from the toe-nail to the head, is golden." Or one who is of the nature of the sound symbol "Om"; for in that Mantra are included all the choicest of Varṇas or alphabets, Bindus etc.

Thus end 800 names of Sahasranama

801. *Akṣobhyaḥ:* One who is never perturbed by passions like attachment and aversion, by objects of the senses like sound, taste, etc., and by Asuras, the antagonists of the Devas.

802. *Sarva-vāgīśvar 'esvaraḥ:* One who is the master of all masters of learning (Vāgīśvaras), including Brahmā.

803. *Mahāhradaḥ:* He is called a great Hrada (lake), because being the Paramātman who is of the nature of Bliss, the Yogis who contemplate upon Him dip themselves in that lake of Bliss and attain to great joy.

804. *Mahāgartaḥ:* One whose Māyā is difficult to cross like a deep pit. The Gītā (7.14) says: "*Mama Māyā duratyayā*—My Māyā is difficult to cross" Or the word Garta, as interpreted by some philologists, means a chariot (Ratha). So the name can mean a great car-

warrior as He is described in Mahābhārata and in such texts.

805. *Mahābhūtaḥ:* One who is not divided by the three periods of time—past, present and future.

806. *Mahānidhiḥ:* One in whom all the great elements have their support. He is Mahān or a great one and 'Nidhi', the most precious one.

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807. *Kumudaḥ:* 'Ku' means earth; one who gives joy (*muda*) to the earth by freeing it of its burdens is Kumuda.

808. *Kundaraḥ:* One who offers blessings as pure as Kunda or jasmine. There is also the following verse: '*Kum dharām dārayāmāsa Hiraṇyākṣa jighāmsayā ! Vārāham rūpam āsthāya*—In order to destroy Hiraṇyākṣa the Lord took the form of the boar and pierced 'Ku' or earth.'

809. *Kundaḥ:* One who has limbs as beautiful as Kunda or Jasmine. Or one who resembles a crystal in point of purity. Or one who gave an offering of 'Ku' or earth to the Ṛṣi Kaśyapa. Hari Vamsa (1.41. 16-17) says:

Sarva-pāpa-viśudhyartham vāji-medhena ceṣtavān !
Tasmin yajñe mahā-dāne dakṣiṇām Bhṛgu-nandanaḥ !
Māricāya dadau prītaḥ Kaśyapāya vasundharām

—"Paraśu Rāma, the son of Bhṛgu, in order to be freed from all sins, performed the Aśvamedha sacrifice. In that sacrifice where great gifts are given, he gladly offered as Dakṣiṇa to Kasyapa, the son of Marīci, the whole of the earth."

810. *Parjanyaḥ:* The word means cloud. One who resembles the cloud in extinguishing the three Tāpas (heats, that is, miseries) arising from psychological, material and spiritual causes. Or one who rains all desires like a cloud.

811. *Pāvanaḥ:* One by merely remembering whom a devotee attains purity.

812. *Anilaḥ:* 'Ilanam' means inducement. One who is without any inducement is Anila. 'Ilana' also means sleep. So one who sleeps not or is ever awake is Anila. Or the Lord is not 'nila', difficult to understand; He is easily accessible to devotees.

813. *Amṛtāśaḥ:* One who consumes Amrita or immortal bliss which is His own nature. Or one who consumed Amrita produced by the churning of the milk ocean after making the Devas also consume it. As the Lord's 'āśa' (will) brings undecaying fruits, He is called Amṛtāśa.

814. *Amṛtavapuḥ:* One whose form is deathless, that is, undecaying.

815. *Sarvajñaḥ:* One who is all-knowing. Mund. Up. (1.1.9) says: '*Yaḥ sarvajñaḥ sarva-vit*'—one who is omniscient and all-knowing.'

816. *Sarvatomukhaḥ:* One who has faces everywhere. Gītā (13.13) says: '*Sarvato'kṣi śiro-mukhaḥ*—one who has eyes, heads and faces everywhere.'

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817. *Sulabhaḥ:* One who is attained easily by offering trifles like leaf, flower, fruits etc., with devotion. Says the Mahābhārata:

Patreṣu puṣpeṣu phaleṣu toye'-
ṣvā'kritya labhyeṣu sadai'va satsu !
bhakty'eka-labhye puruṣe purāṇe
muktyai katham na kriyate prayatnaḥ

—"When there are freely available all the requisites like leaves, flowers, fruits and water to make offerings to Him who is attainable by devotion alone, why should not man make an effort to attain Mukti?"

818. *Suvrataḥ:* 'Vratati' means enjoys. So one who enjoys pure offerings. It can also mean one who is a non-enjoyer, that is, a mere witness.

819. *Siddhaḥ:* One whose objects are always attained, that is, omnipotent and unobstructed by any other will.

820. *Śatrujit:* Conqueror of all forces of evil.

821. *Śatrutāpanaḥ:* One who destroys the enemies of the Devaṣ.

822. *Nyagrodhaḥ:* That which remains above all and grows downward. That is, He is the source of everything that is manifest.

823. *Udumbaraḥ:* One who as the Supreme cause is 'above the sky', that is, superior to all. According to the Śruti passage, '*Ūrgvā annādyam udumbaram*', food is another derivative meaning of the word. So one who in the form of food nourishes the whole universe.

824. *Aśvatthaḥ:* That which does not last even for the next day. Katha. Up (2.3.1.) says: *'Ūrdhva-mūlo' vāk śākha eṣo'śvatthaḥ sanātanaḥ*—this is the eternal Aśvattha (Pepal tree) with roots above and branches downward.' The Gītā (15.1) says: *'Ūrdhvamūlam adhaḥ śākham aśvattham prāhur avyayam*—with roots above and branches below, the Aśvattha tree is spoken of as indestructible.'

825. *Cāṇūrāndhra-niṣūdanaḥ:* One who destroyed a valiant fighter **Cāṇūra** belonging to the race of **Āndhra.**

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826. *Sahasrārciḥ:* One with innumerable Arcis or rays. The Gītā (11-12) says:

Divi sūrya-sahasrasya bhaved yugapad utthitā !
Yadi bhāḥ sadṛsī sā syāt bhāsas tasya mahātmanaḥ

—"If innumerable suns shine in the sky their light will be equal to His brilliance."

827. *Saptajihvāḥ:* The Lord in his manifestation as Fire is conceived as having seven tongues of flame. Mund. Up. (1.2.4) says:

Kāli karālī ca manojavā ca sulohitā yā ca sudhūmravarṇā
Sphulinginī viśvarucī ca devī lelāyamāna iti sapta-jihvāḥ

—"Fire has seven flaming tongues: Kālī, Karālī, Manojavā, Sulohitā, **Sudhūmravarṇā** Sphulinginī and Viśvaruci."

828. *Saptaidhāḥ:* The Lord who is of the nature of fire has seven Edhas or forms of brilliance. The Vedas say *'Sapta te agne samidhaḥ sapta-jihvāḥ*—O fire! you have seven forms of brilliance and seven tongues.'

829. *Saptavāhanaḥ:* The Lord in the form of **Sūrya** or sun has seven horses as his vehicles or mounts. Or one having a horse with seven names as his mount. The Śruti says: *'Eko'śvo vahati saptanāmā*—a horse with seven names carries Him.'

830. *Amūrtiḥ:* Mūrti means an object, moving or unmoving, with weight and tangibility. Amūrti therefore is one without this limitation. Or one without a form based on a body and limbs.

831. *Anaghaḥ:* One who is without sins or without sorrow.

832. *Acintyaḥ:* One who is not determinable by any criteria of knowledge, being Himself the witnessing Self certifying all knowledge. Or one who, being transcendent, cannot be subject to thought.

833. *Bhayakṛt:* One who generates fear in those who go along the evil path. Or one who cuts at the root of all fear.

834. *Bhaya-nāśanaḥ:* One who destroys the fears of the virtuous.

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835. *Aṇuḥ:* One who is extremely subtle. Mund. Up. (3.1.9) says: *'Eṣo'ṇur ātmā cetasā veditavyaḥ*—this subtle Atman is to be comprehended by the mind.'

836. *Bṛhat:* The huge and mighty. Kath. Up. (1.2.20) describes Him as '*Mahato mahiyān*—greater than any great being.'

837. *Kṛśaḥ:* One who is non-material. In the light of Bṛh. Up. passage (3.8.8). '*Asthūlam* etc.', He is without bulk, and so non-material spirit.

838. *Sthūlaḥ:* Being the inner pervader of all, He is figuratively described as Sthūla or huge.

839. *Guṇa-bhṛt:* The support of the Guṇas. He is so called because in the creative cycle of creation, sustentation and dissolution, He is the support of the Guṇas—Sattva, Rajas and Tamas—with which these functions are performed.

840. *Nirguṇaḥ:* One who is without the Guṇas of Prakṛti Śv. Up. (6.11) says: '*Kevalo nirguṇaś ca*'—One who is non-contactual and is without the Guṇas of Prakṛti.' As the Guṇas are unreal metaphysically, He is Nirguṇa.

841. *Mahān:* The Great. That is the one to whom sound and other attributes have no reference because of His subtlety; so also who is eternal, pure, all-pervading and to whom therefore Karmas or actions cannot be attributed even by reason. About Him Āpasthambha says, '*Anaṅgo' sabdo' sarīro' sparśaś ca mahān śuciḥ*—He is without limbs, sound, body, touch etc. and who is 'great' and pure.'

842. *Adhṛtaḥ:* One who, being the support of all supporting agencies, like **Pṛthvi** (Earth), is not supported by anything external to Him.

843. *Svadhṛtaḥ:* One supported by oneself. If He is not supported by any as stated above, then how does He stand? By way of answer it is said: Supported by oneself. Cha. Up. (7.24.1) says: '*Sa bhagavaḥ kasmin pratiṣṭhita iti? Sve mahimni*—O Master! Where can It be established? In Its greatness alone.'

844. *Svāsyaḥ:* One whose face is beautiful and slightly red like the inside of a lotus flower: Or the one from whose face the collection of sounds called Veda emerged in order to instruct man about the fundamental values of life. Says Bṛh. Up. (2.4.10): '*Asya mahato bhūtasya*—the Veda forms the breath of this Great Being.'

845. *Prāgvamśaḥ:* The family lines of others are preceded by the lines of still others, but the Lord's descendent, namely, the world system, is not preceded by anything else.

846. *Vamśavardhanaḥ:* One who augments or destroys the world-system, which is His off-spring.

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847. *Bhārabhṛt:* One who bears the weight of the earth assuming the form of Ananta.

848. *Kathitaḥ:* One who is spoken of as the highest by the Veda or one of whom all Vedas speak. Ka. Up. (1.2.15) says, "*Sarve Vedā yat padam āmananti*—that whom all the Vedas declare.'

The Gītā (15, 15) says: '*Vedaiś ca sarvair aham eva vedyaḥ*—I am the object to be known through all the Vedas.' The sacred texts say:

Vede Ramāyaṇe puṇye Bhārate bharatarṣabha
ādau madhye tatha cā'nte Viṣṇuḥ sarvatra gīyate

—"It is Viṣṇu who is glorified in the beginning, middle and end of texts like Veda, Rāmāyaṇa and other Purāṇas as also of Mahābhārata."

Ka. Up (1.3.9) says: '*So'dhvanaḥ pāram āpnoti tad Viṣṇoh paramam padam*—He reaches the other end of the path, that is, the supreme Status of Viṣṇu.' Such is the declaration of Śrutis and Smṛtis. To the question, 'What is the Status of that Supreme and ultimate all-pervading Viṣṇu?' it is answered that that Status is beyond the ken of Indriyas. In the passages, beginning with '*Indriyebhyaḥ parā hy' arthāh* (the subtle aspect of objects is beyond the Indriyas or senses) and ending with the passage '***Puruṣān** na param kiñcit sā kāṣṭhā sā parā gatiḥ* (there is nothing superior to Puruṣa. That is the summit of attainment—Kath. Up. 1.3.11)—He who is described in the above passage is *Kaṭhita*, or the one spoken of as the highest in the Veda.

849. *Yogī:* Yoga here means knowledge (Jñāna). So He who is attained by that is Yogī. Or Yoga means Samādhi. He who is ever established in His own Self, that is, the Paramātma. He is therefore Yogī.

850. *Yogīśaḥ:* He who is never shaken from Yoga or knowledge and establishment in His own Self, unlike ordinary Yogis who slip away from Yoga on account of obstacles.

851. *Sarva-kāmadaḥ:* One who bestows all desired fruits. Brah. Sū. (3.2.38) says '*Phalam ata upapatteḥ*—

fruits of works are attained from this Paramātma. This is reasonable.'

852. *Āśramaḥ:* One who is the bestower of rest on all who are wandering in the forest of Samsāra.

853. *Śramaṇaḥ:* One who brings tribulations to those who live without using their discriminative power.

854. *Kṣāmaḥ:* He who brings about the decline of all beings.

855. *Suparṇaḥ:* The Lord who has manifested Himself as the tree of Samsāra has excellent leaves (Parṇa) in the form of Vedic passages (Chandas). The Gītā (15.1) says: '*Chandāmsi yasya parṇāni*,—the Vedic passages are whose leaves.'

856. *Vāyuvāhanaḥ:* He for fear of whom Vāyu (air) carries all beings. Tait. Up. (2.8) says: '***Bhīṣāsmād** vātaḥ pavate*—for fear of Him the air moves.'

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857. *Dhanurdharaḥ:* He who as Rāma wielded the great bow.

858. *Dhanurvedaḥ:* He who as the same Rāma, the son of **Daśaratha,** was the master of the science of archery.

859. *Daṇḍaḥ:* He who is discipline among the disciplinarians. The Gītā (10.38) says: '*Daṇḍo damayatām asmi*—I am the discipline of the disciplinarians.'

860. *Damayitā:* He who inflicts punishments on people as Yama and as king.

861. *Damaḥ:* He who is in the form of self-discipline in men as a result of enforcement of discipline.

862. *Aparājitaḥ:* One who is never defeated by enemies.

863. *Sarvasahaḥ:* One who is expert in all Karmas (works). Or one who has conquered all enemies.

864. *Niyantā:* One who appoints every person to his respective duties.

865. *Aniyamaḥ:* One on whom there is no enforcement of any law, or above whom there can be no overlord to enforce anything, as He is the controller of everything.

866. *Ayamaḥ:* One on whom Yama has no control, that is one who has no death. Or one who is to be attained by all the disciplines of Yoga like Yama and Niyama. For that reason He is known by these names.

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867. *Sattvavān:* One who has got the strengthening qualities like heroism, prowess etc.

868. *Sāttvikaḥ:* One who is established essentially in the Sattva Guṇa.

869. *Satyaḥ:* One who is truly established in good people.

870. *Satya-dharma-parāyaṇah:* One who is present in truthfulness and righteousness in its many aspects.

871. *Abhiprāyaḥ:* The One who is sought after by those who seek the ultimate values of life (Puruṣārtha). Or the One towards whom the world system goes at the time of Pralaya and in whom it dissolves.

872. *Priyārhaḥ:* The being to whom the objects that are dear to oneself, are fit to be offered. The Smṛti says:

> *"Yad yad iṣtatamam loke ya cc'āsya dayitaṁ gṛhe*
> *Tat tat guṇavate deyam tad eva'kṣayam icchatā*

—"If one wants to safeguard and augment what he considers precious in life and what is dear to him in his home—he must give of it to virtuous persons."

873. *Arhaḥ:* One who deserves to be worshipped with all the ingredients and rites of worship like offerings, praise, prostration etc.

874. *Priyakṛt:* One who is not only to be loved but who does what is good and dear to those who worship Him.

875. *Pritivardhanaḥ:* One who enhances the joys of devotees.

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876. *Vihāyasa-gatiḥ:* One who is the support of Viṣṇupada. Or One who, as the sun, moves in the sky (Vihāyasam).

877. *Jyotiḥ:* One who is the light of self-luminous consciousness that reveals oneself as well as other things. Nar. Up. (13.10) says: '*Nārāyaṇa-paro jyotir ātmā*—Nārāyaṇa is the supreme light. He is the Ātman.'

878. *Suruciḥ:* The Lord whose Ruci i.e. brilliance or will, is of an attractive nature.

879. *Hutabhuk:* One who eats, that is, receives, whatever is offered to whatever deities (Devas) in all sacrifices.

880. *Vibhuḥ:* One who dwells everywhere. Or one who is the master of all the three worlds.

881. *Raviḥ:* One who absorbs all Rasas (fluids) in the form of the sun. Viṣṇu Dharmottara (1.30.16) says: '*Rasānām ca tathā dānāt ravir it'yabhidhiyate*—because he absorbs all fluids, he is called Ravi.'

882. *Virocanaḥ:* One who shines in many ways.

883. *Sūryaḥ:* One who generates Śrī or brilliance is Sūrya. Or Agni (fire) is what is called Sūrya.

884. *Savitā:* One who brings forth (Prasava) all the worlds. Viṣṇu Dharmottara (1.30.10) says: '*Prajānām tu prasavanāt savite'ti nigadyate*—as He generates the worlds He is called Savitā.'

885. *Ravi-locanaḥ:* One having the sun as the eye. Mu. Up. (2.1.4) says: '*Agnir mūrdhā cakṣuṣī candra-sūryau*—Fire is the crown of the head, and the sun and the moon are the eyes.'

95

886. *Anantaḥ:* One who is eternal, all-pervading and indeterminable by space and time. Or one who has taken up the form of Ādiśeṣa called Ananta.

887. *Hutabhuk:* One who consumes what is offered in fire sacrifices.

888. *Bhoktā:* One to whom the unconscious Prakṛti is the object for enjoyment. Or one who protects the world.

889. *Sukhadaḥ:* One who bestows liberation (Mokṣa) on devotees. Or it can be read as 'Asukhadaḥ', meaning one who destroys unhappiness.

890. *Naikajaḥ:* One who takes on birth again and again for the preservation of Dharma.

891. *Agrajaḥ:* One who was born before everything else, that is, Hiraṇya-garbha. Ṛg Veda (10.121.1) says: "*Hiraṇyagarbhaḥ samavartatāgre*—Hiraṇyagarbha came into being first."

892. *Anirvinṇaḥ:* One who is free from all sorrow, because he has secured all his desires and has no obstruction in the way of such achievement.

893. *Sadāmarṣi:* One who is always patient towards good men.

894. *Lokādhiṣṭhānam:* Brahman who, though without any other support for Himself, supports all the three worlds.

895. *Adbhutaḥ:* The wonderful being, Ka. Up (1.2.7): says:

Śravaṇāyā'pi bahubhir yo na labhyaḥ
Śṛṇvanto'pi bahavo yam na vidyuḥ
Āścaryo vaktā kuśalo'sya labdhā
Āścaryo jñātā kuśalānuśiṣṭaḥ

—"Many do not happen even to hear about It. Many, even when they hear, are not able to know It. A

wonder is the one who can speak about It. And the man of high capacity is the one who can attain It. The one who attains It after being instructed by a competent teacher is indeed a marvel."

The Gītā (2.29) also says: *'Aścaryavat paśyati kaścit enam*—One sees It as a great wonder'. From all these it is clear that the Lord is very rare to attain. Or the word may mean one whose form, powers, actions and achievements are of a wonderful nature.

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896. *Sanāt:* The word Sanāt indicates a great length of time. Time also is the manifestation of the Supreme Being. Viṣṇu Purāṇa (1.2.15) says:

Parasya brahmaṇo rūpam puruṣaḥ prathamam dvija !
vyaktā'vyakte tath'aivā'nye rūpe kālas tathā'-param !!

—"O holy men! The first manifestation of the Supreme Brahman is Puruṣa. The Indiscreet, the Discreet and the Great Entity (Mahattattva) and others are its other manifestations. Time is also a manifestation of His."

897. *Sanātanatamaḥ:* Being the cause of all, He is more ancient than Brahmā and other beings, who are generally considered eternal.

898. *Kapilaḥ:* A subterranean fire in the ocean is Kapila, light red in colour. Being identified with that fire, the Lord is here denoted by the colour of that fire.

899. *Kapiḥ:* 'Ka' means water. One who drinks or absorbs all water by his rays is Kapi, that is, the sun. Or according to the statement; *'Kapir varāhaḥ sreṣṭhaś ca'*, Kapi means the Boar or Varāha, one of the incarnations of Viṣṇu.

900. *Apyayaḥ:* One in whom all the worlds get dissolved in Pralaya.

Thus end 900 names of Sahasranama

901. *Svastidaḥ:* One who gives what is auspicious to devotees.

902. *Svastikṛt:* One who works bestowing what is good.

903. *Svasti:* One whose auspicious form is characterised by supreme Bliss.

904. *Svastibhuk:* One who enjoys the Svasti mentioned above or who preserves the Svasti of devotees.

905. *Svastidakṣiṇaḥ:* One who augments as Svasti (auspiciousness) Or one who is an adept in doing what is auspicious. Or interpreting the sound 'Dakṣiṇa' as 'accomplishing quickly', the epithet can mean one who bestows blessings on the devotees quickly. It means all attainments come to one who even thinks of Him. Barahmāṇda Purāṇa (83.17) says:

Smṛte sakala-kalyāna-bhājanam yatra jāyate !
Puruṣas tam ajam nityam vrajāmi śaraṇam Harim!!

—"I seek shelter in that birthless eternal Being Hari by whose very remembrance people atttain all that is auspicious."

There is another wise saying on this:

Śmaraṇād eva kṛṣṇasya pāpa saṅghāta-
pañjaram !
Śatadhā bhedam āyāti girir vajra-hato yathā !!

—"Just as the mountain broke into bits on being struck by the thunder-bolt weapon, so also by the very remembrance of Kṛṣṇa, the heap of accumulated sins get shattered into countless pieces."

97

906. *Araudraḥ:* Action, attachment and anger—these three are Raudra. The Lord is one whose desires are all accomplished, so He has no attachment or aversion. So He is free from the Raudras mentioned above.

907. *Kuṇḍalī:* One who has taken the form of Ādiśeṣa. Or one who has taken a form equalling that of the sun. Or one who has Sāmkhya and Yoga as his two ear ornaments. Or one who has fish-like ear pendants.

908. *Cakri:* One who sports in his hand the discus named Sudarśana, which is the category known as Manas, for the protection of all the worlds. Viṣṇu Purāṇa (1.22.71) says:

cala-svarūpam atyantam javenā'ntaritānilam !
cakra-svarūpam ca mano dhatte viṣṇuḥ kare
sthitam !!

—"Mahaviṣṇu sports in his hand the category of mind in the form of a discus which defeats air in its fast movement."

909. *Vikramī:* Vikrama means taking a stride, as also courage. So the word means one who is greater than anyone else in these respects.

910. *Ūrjita-śāsanaḥ:* One whose dictates in the form of Śrutis and Smṛtis are of an extremely sublime nature. The Lord says:

Śruti-smṛti mama'ivā'jñe yas te ullaṅghya
vartate
Ājñā-cchedī mama dveṣī madbhakto'pi na
vaiṣṇavaḥ

—"The Śrutis and Smṛtis are My commandments. Whoever violates them violates My order. They are therefore my traducers. They are not my devotees, nor can they be called Vaiṣṇavas."

911. *Sabdātigaḥ:* One who cannot be denoted by any sound because He has none of the characteristics which could be grasped by sound. Tait. Up. (2-4) says, '*Yato vāco nivartante aprāpya manasā saha*—without grasping whom mind and speech recoil.' Viṣṇu Purāṇa (1.17.22) says, '*Na sabda-gocaram yasya yogi-dhyeyam param padam*—'He whose Status is always meditated upon by Yogis, but cannot be denoted by any word.'

912. *Śabdasahaḥ:* One who is the purport of all Vedas. Kath. Up (1.2.15) says, '*Sarve veda yat padam āmananti*—He whom all the Vedas describe.' The Gītā (15.5) also says, '*Vedaiś ca sarvair aham eva vedyaḥ*—I am the subject knowable through all the Vedas.'

913. *Śiśiraḥ:* One who is the shelter to those who are burning in the three types of worldly fires—sufferings

arising from material causes, psychological causes and spiritual causes.

914. *Śarvarīkaraḥ:* For those in bondage, the Ātman is like 'Śarvarī' (night) and for an enlightened one the state of Samsāra is like night (Śarvarī). So the Lord is called the one who generates Śarvarī or night for both the enlightened and the bound ones. The Gītā (2.69) says:

Yā niśā sarva-bhūtānām tasyām jāgarti
samyamī !
Yasyām jāgrati bhūtani sā niśā paśyato
muneḥ !!

—"What is night to all creatures, in that the self-controlled man is awake; in what all creatures are awake, that is night to the enlightened sage."

98

915. *Akrūraḥ:* One who is without cruelty. Cruelty is a characteristic of the mind. It is born of anger and is of the nature of an intense agitation within one. The Lord is free from all desires and is therefore free from all anger. Being free from anger, He is also free from cruelty.

916. *Peśalaḥ:* One who is handsome in regard to His actions, mind, word and body.

917. *Dakṣaḥ:* One who is fullgrown, strong and does every thing quickly, such a person is Dakṣa. As the Paramātman in all these, He is Dakṣa.

918. *Dakṣiṇaḥ:* This word also means the same as the above Nāma. Still as it is different in form, it is

not considered a repetition. Or the root 'Dakṣ' has the meaning of movement and destruction. According to this, as the Lord pervades everywhere and destroys everything, He is called Dakṣhiṇaḥ.

919. *Kṣamiṇām varaḥ:* The greatest among the patient ones, because He is more patient than all Yogis noted for patience; and also because, He is most noted among those who patiently bear the weight of the earth and all heavenly bodies. Vālmiki says about Rāma, '*Kṣamayā pṛthivī samaḥ*—He is equal to the earth in the matter of patience.' Or, though He bears all the three worlds, He does not feel their heaviness like the earth. As He is thus superior to the earth in the quality of patience, He is called the greatest among the patient beings. Or the word Kṣamī can mean the strong one. As the Lord is omnipotent and is capable of doing everything, He is called by that epithet.

920. *Vidvattamaḥ:* He who has got the unsurpassable and all-inclusive knowledge of everything.

921. *Vītabhayaḥ:* One who, being eternally free and the Lord of all, is free from the fear of transmigratory life.

922. *Puṇya-śravaṇa-kīrtanaḥ:* One to hear about whom and to sing of whom is meritorious. Viṣṇu Sahasranāma (122) says:

Ya idam śṛṇuyān nityam yaś c'āpi parikīrtayet !
Nā'subham prāpnuyāt kiñcit so'mutr'eha ca
mānavaḥ !!

—"He who hears and recites this everyday will not be overcome by evil here or hereafter."

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923. *Uttāraṇaḥ:* One who takes beings over to the other shore of the ocean of Samsāra.

924. *Duṣkṛtihā:* One who effaces the evil effects of evil actions. Or one who destroys those who perform evil.

925. *Puṇyaḥ:* One who bestows holiness on those who remember and adore Him. Or one who has revealed what is holy through the Vedas and the Smṛitis.

926. *Duḥsvapna-nāśanaḥ:* When adored and meditated upon, He saves one from dreams foreboding danger. Hence He is called so.

927. *Virahā:* One who frees Jīvas from bondage and thus saves them from the various transmigratory paths by bestowing liberation on them.

928. *Rakṣaṇaḥ:* One who, assuming the Sattvaguṇa, protects all the three worlds.

929. *Santaḥ:* Those who adopt the virtuous path are called good men (Santaḥ). It is the Lord who manifests Himself as such persons for the spread of spiritual excellence and good conduct.

930. *Jīvanaḥ:* One who supports the lives of all beings as Prāna.

931. *Paryavasthitaḥ:* One who remains pervading everywhere in this universe.

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932. *Ananta-rūpaḥ:* One who has innumerable forms, as He dwells in this all-comprehending universe.

933. *Anantaśriḥ:* One whose 'Śrī' (glory) is infinite. Śve. Up. (6.8) says, '*Parāsya śaktir vividha'iva' śrūyate*—we hear about His supreme power as varied.'

934. *Jita-manyuḥ:* One who has overcome anger.

935. *Bhayāpahaḥ:* One who destroys the fears of beings from Samsāra.

936. *Caturaśraḥ:* One who is just, because He bestows on Jīvas the fruits of their Karma.

937. *Gabhirātmā:* One whose nature is unfathomable.

938. *Vidiśaḥ:* One who distributes various fruits of actions to persons differing in their forms according to competency.

939. *Vyādiśaḥ:* One who gives to Indra and other deities directions according to their varied functions.

940. *Diśaḥ:* One who in the form of the Vedas bestows the fruits of their ritualistic actions on different beings.

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941. *Anādiḥ:* One who has no beginning because He is the ultimate cause of all.

942. *Bhūrbhuvaḥ:* 'Bhū' means support. One who is the support (Bhū) of even the earth, which is known to support all things.

943. *Lakṣmiḥ:* He who is the bestower of all that is auspicious to the earth besides being its supporter. Or 'Bhū' may be taken to mean earth, Bhuvaḥ, Bhuvar-

Loka, and Lakshmī, the science of the spirit. So one who gives the Ātmavidyā to all beings. In Śrīstuti it is said: '*Ātmavidyā ca devi tvam*—Oh Devi! Thou art the science of the Spirit.'

944. *Suvīraḥ:* One who has many brilliant ways (Iras) of manifestation.

945. *Rucirāṅgadaḥ:* One who has very attractive armlets.

946. *Jananaḥ:* One who gives birth to living beings.

947. *Jana-janmādiḥ:* One who is the root cause of the origin of Jīvas that come to have embodiment.

948. *Bhīmaḥ:* One who is the cause of fear. The Śruti says, '*Mahad bhayam vajram udyatam*—raising the fear-inspiring thunderbolt weapon.'

949. *Bhīma-parākramaḥ:* One whose power and courage in His incarnations were a cause of fear for the Asuras.

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950. *Ādhāra-nilayaḥ:* One who is the support of even all the basic supporting factors like the five elements—Ether, Air, Fire, Water and Earth.

951. *Adhātā:* One who is one's own support and therefore does not require another support. Or one who drinks (Dhayana) all beings during the time of Dissolution.

952. *Puṣpahāsaḥ:* One whose manifesation as the universe resembles the Hāsa or blooming of buds into flowers.

953. *Prajāgaraḥ:* One who is particularly awake, because He is eternal Awareness.

954. *Ūrdhvagaḥ:* One who is above everything.

955. *Satpathācāraḥ:* One who follows the conduct of the good.

956. *Prāṇadaḥ:* One who gives back life to dead ones as in the case of Parīkṣit.

957. *Praṇavaḥ:* Praṇava (Om) the manifesting sound symbol of Brahman. As He is inseparably related with Praṇava, He is called Praṇava.

958. *Paṇaḥ:* It comes from the root 'Paṇa' meaning transaction—So One who bestows the fruits of Karma on all according to their merits. Says Tait. Ar. (1.2.7):

Sarvāṇi rūpāṇi vicitya dhīro !
Nāmāni kṛtvā'bhivadan yad āste !!

—"The intelligent Being, contemplating all forms, gave them names and remains calling them by those names."

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959. *Pramāṇam:* One who is self-certifying, as He is Pure Consciousness. Pure Consciousness, being self-certifying, requires no other proof.

Tait Up. (3.53) says, '*Prajñānam Brahma*—Brahman is consciousness.' Viś. Pur. (1.2.1) says:

Jñāna-svarūpam atyanta nirmalam
paramārthataḥ !
Tam ev'ārtha-svarūpeṇa bhrānti-darśanataḥ
sthitam !!

—"That which is in truth absolutely pure and is of the nature of consciousness; that very thing, when viewed by delusive vision, is experienced as objects of the world."

960. *Prāṇanilayaḥ:* The home or dissolving ground of the Prāṇas. Being subject to the Ātman, the Prāṇas i.e. the Indriyas, dissolve in the Jīva, which in its true nature is one with the Ātman. So the Ātman is the residence of the Prāṇa. Or Prāṇa, Apana etc., which sustain the body, dissolve in the Jīva. Thus He is the house of the Prāṇas. Or the Jīva, which is kept alive by association with the Prāṇas, is itself the Prāṇa. And as the Jīva dissolves in the Paramātmā, He is the Prāṇa-nilaya. Or one who absorbs the Prāṇas and the Jīvas into Himself.

961. *Prāṇa-bhṛt:* One who strengthens the Prāṇas as food (Anna).

962. *Prāṇa-jīvanaḥ:* He who keeps alive human beings with Vāyus (airs) known as Prāṇa, Apāna etc., Kat. Up (2.2.5) says:

Na prāṇena nā'pānena martyo jīvati kaścana !
itareṇa tu jivanti yasmin netā'vupaśritau.

—"No one lives by Prāṇa or Apāna. He lives by that which is support of these."

963. *Tattvam:* Means Brahman, just as words like Amṛta, Satya, Paramārtha etc.

964. *Tattva-vit:* One who knows His own true nature.

965. *Ekātmā:* One who is the sole being and the spirit (Ātmā) in all. Tait. Up. (1.1) says, *'Ātmā vā idam eka evā'gra āsit*—This Atman alone existed in the beginning.' The Smṛti says:

Yac cā'pnoti yad ādatte yac cā'tti viṣayān iha !
Yac cā'sya santato bhāvas tasmād ātme'ti gīyatē !!

—"That is known as the Ātma which pervades every being, which sustains every being, which enjoys every being, and which remains always the same."

966. *Janma-mṛtyu-jarātigah:* One who subsists without being subject to the six kinds of transformations—being born, existing temporarily, growing, transforming, decaying and dying. Kat. Up (1.2.18) says, *'Na jāyate mriyate vā vipaścit*—The Ātman, which is of the nature of consciousness, is never born and never dies.'

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967. *Bhūr-bhuvaḥ-svastaruḥ:* The three Vyāhṛtis—Bhūḥ, Bhuvaḥ, Svaḥ—are said to be the essence of the Veda. Doing fire-sacrifices with these, men transcend the three worlds. So the Lord is known by these three syllables: Manu says:

Agnau prastā'hutiḥ samyag ādityam upatiṣṭhate !
Ādityād jāyate vṛṣṭir vṛṣṭer annam tataḥ prajāḥ !!

"—The oblations put in the fire reach the sun. From the sun comes the rain. From rain food grows. From food beings are born. Or Bhūḥ, Bhuvaḥ and Svaḥ, stand for the three worlds constituting the tree of Samsāra. It is the Lord who has manifested as that tree."

968. *Tāraḥ:* One who helps Jīvas to go across the ocean of Samsāra. Or it signifies the Praṇava (Om), with which the Deity is one.

969. *Savitā:* He who generates all the worlds.

970. *Prapitāmahaḥ:* One who is the father of Brahmā, and therefore the grandfather of all.

971. *Yajñaḥ:* One who is of the form of Yajña.

972. *Yajñapatiḥ:* One who is the protector and the master of the Yajñas. The Gītā (9.24) says: '*Aham hi sarva-yajñānām bhoktā ca prabhur eva ca*—I am the enjoyer and the master of all Yajñas.'

973. *Yajvā:* One who manifests as the performer of a Yajña.

974. *Yajñāṅgaḥ:* All the parts of His body as the incarnate Cosmic Boar are identified with the parts of a Yajña. So He is known by this name. Harivamsa 3.34:34-41 says:

Veda-pādo yūpa-damṣṭraḥ kratuhastaś citimukhaḥ
Agni-jihvo darbha-romā brahma-śirṣo mahātapāḥ !!
Ahorātr'ekṣaṇo divyo vedāṅgaḥ śruti-bhūṣaṇaḥ
Ājya-nāsaḥ sruva-tuṇḍaḥ sāma-ghoṣa-svano mahān !!
Dharma-satyamayaḥ śrimān krama-vikrama-satkriyaḥ
Prāyaścitta-nakho ghoraḥ paśujānur mahā-bhujaḥ !!
Udgātra'ndho homaliṅgo bijauṣadhi-mahā-phalāḥ
Vāyvantarātmā mantrasphig vikramaḥ somaśoṇitaḥ !!
vediskandho havir gandho havya-kavy'ātivegavān
prāg-vamśa-kāyo dyutimān nānā-dikṣābhir arcitaḥ !!

Dakṣiṇā-hṛdayo yogī mahā-satramayo mahān
upākarmo'ṣṭharucakaḥ pravargyā'varta-bhūṣanaḥ !!
nānā-cchandō-gati-patho guhyo'paniṣadāsanaḥ
Chāyā-patni-sahāyo vai meru-śṛṅga ivo'cchritaḥ !!

—"That Supreme Lord who is the embodiment of Yajña, is the great Being having the Vedas for feet, the sacrificial post for molars, the sacrificial rites for arms, fire for tongue, the Darba grass for hair and Brahmā for head. His is a divine form having night and day as eyes, the six Vedas as ear ornaments, ghee as the nose, Sruvas as mouth, the sound of Sāma-chant as voice. He is the great one with Dharma and Truth as arms endowed with all glories, and the holy acts are His footsteps. Penance (Prāyaścitta) is His nails, the sacrificial beast His knees. The Vedic chants are His intestines, the act of sacrifice is His sex organ, and herbs are His seed. The atmosphere is His soul. The Mantras form his hind parts. His movements are attractive. The Soma juice is His blood. The sacrificial pits are the shoulder. The sarcificial offering is the incense. The Havya and the Kavya represent His great speed. The Prāgvamśa (the retiring quarter of the sacrificer) is His body. He is brilliant and adored by the various sacrificial initiations. The sacrificial gift (Dakṣina) is His heart. He is a Yogi endowed with the whole sacrifices as His being. His lips are the subsidiary rites and teeth. His pores are the Pravargya. The various Vedic metres are the routes for Him to traverse. The highly secret Upanishads are His buttocks. Shadow is His consort. He shines like a peak of mount Meru."

975. *Yajña-vāhanah:* One who supports the Yajñas which yield various fruits.

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976. *Yajñabhṛt:* He is so called, because He is the protector and supporter of all Yajñas.

977. *Yajñakṛt:* One who performs Yajña at the beginning and end of the world.

978. *Yajñi:* One who is the Principal (as contrasted with the Accessories) of Yajña, which is His own adoration.

979. *Yajñabhuk:* One who is the enjoyer of Yajña or Protector of Yajña.

980. *Yajña-sādhanaḥ:* One to whom the Yajña is the approach.

981. *Yajñāntakṛt:* One who is the end or the fruits of Yajña. Or the end of the Yajña marked by the Pūrṇāhuti accompanied by Ṛg. Vedic Mantras of Vaiṣṇava import.

982. *Yajñaguhyam:* The Jñana Yajña or the sacrifice of knowledge, which is the most estoeric (Guhyam) of all the Yajñas. Or the sacrifice done without desire for fruits is Yajñaguhya. Such sacrifices are said to be identical with Brahman.

983. *Annam:* That which is eaten by living beings. Or He who eats all beings.

984. *Annādaḥ:* One who is the eater of the whole world as food. The particle 'Eva' is added to show that He is also Anna, the food eaten.

985. *Ātmayoniḥ:* One who is the source of all; that is, there is no material cause other than Himself for the universe.

986. *Svayam-jātaḥ:* He is also the instrumental cause. Brah. Sū (1.4.39) says *'Prakṛtiś ca, pratijñā-dṛṣṭāntā'-nuparodhāt.* (It means: both the material cause and the instrumental cause of the universe is Brahman. When interpreted like this there will be no contradiction between the statement of the doctrine and illustration.) This Sūtra establishes that Śri Hari Himself is the material and the instrumental cause of the world.

987. *Vaikhānaḥ:* One who excavated the earth, taking a unique form. It is well known in the Purāṇas that the Lord assumed the unique form of the Cosmic Boar, and excavating the earth, destroyed the demon called Hiraṇyākṣa in the Pātāla.

988. *Sāmagāyanaḥ:* One who recites the Sāma chants.

989. *Devakī-nandanaḥ:* The son of Devakī in the incarnation as Kṛṣṇa. Maha. Bh. (158-31) says:

Jyotīmṣi śukrāṇi ca yāni loke !
trayo lokā lokapālās trayī ca
Trayo'gnayaś cā'hutayaś ca pañca
Sarve devā devakī-putra eva

—"All the luminous bodies in the sky including the planets and the stars, all fires, and in the same way he three worlds, their guardian angels, the three Vedas, the three Vedic fires, the five oblations, the entire group of Devas—all this is the son of Devakī."

990. *Sraṣṭā:* The creator of all the worlds.

991 *Kṣtiśaḥ:* A master of the world. Here it denote Rama.

992. *Pāpanāśanaḥ:* He who destroys the sins of those who adore Him, meditate upon Him, remember and sing

hymns of praise on Him. The text known as Vṛddha-śātātapa says:

Pakṣo'pavāsad yat pāpam puruṣasya praṇaśyati
Prāṇāyāma-śatena'iva tat pāpam naśyate nṛṇām !!
Prāṇāyāma-sahasreṇa yat pāpam naśyate nṛṇām
Kṣaṇa-mātreṇa tat pāpam harer dhyānāt praṇaśyati !!

—"Whatever sin of a man is atoned for by one week's fasting, that is achieved by a hundred Prāṇāyāmas. So also whatever sin is atoned for by a thousand Prāṇāyāmas, that is atoned for by meditation upon Hari even for a while."

993. *Śaṅghabhṛt:* One who sports the conch known as Pāñcajanya, which stands for Tāmasāhamkāra, of which the five elements are born.

994. *Nandakī:* One who has in His hand the sword known as Nandaka, which stands for Vidyā (spiritual illumination).

995. *Cakri:* One who sports the discus known as Sudarśana, which stands for the principle of the mind. Or One who turns the wheel of Samsāra.

996. *Śārṅga-dhanvā:* One who has the bow known as the Sārṅga, which stands for the Rājas'āhamkāra, out of which the Indriyas have come.

997. *Gadādharaḥ:* One who has the mace known as the Kaumodakī, which stands for the category of Buddhi.

998. *Rathāṅga-pāṇiḥ:* One in whose hand is a wheel (Cakra).

999. *Akṣobhyaḥ:* One who cannot be upset by anything, because He controls all the above-mentioned weapons.

1000. *Sarva-praharaṇā-yudhaḥ:* There is no rule that the Lord has got only the above-mentioned weapons. All things which can be used for contacting or striking are His weapons. This particular epithet has been applied to Him in the end to show His mastery over everything. For, His will always comes true (Satya-saṅkalpa). Mānḍ. Up. (6) says '*Eṣa sarveśvaraḥ*—He is the Lord of all.' This epithet is used twice to indicate the end. Om is also used in the end to indicate what is auspicious. Bṛhannāradīya (1.51.10) says:

Oñkāraś cā'tha-sabdaś ca dvāv etau brahmaṇaḥ purā !
Kaṇṭham bhitvā viniryātau tasmād maṅgalikā' vubhau !!

—"Omkara and the sound 'Atha' came out of Brahma's mouth. They are both, therefore, causes of auspiciousness.' Namaḥ is added in the end to indicate worship. The Veda says '*Bhuyiṣṭhām te nama uktim vidhema*—We offer you our salutations again and again."

There are the following verses about the great merits attached to making salutations to Hari:

Dhanyam tad eva lagnam tan nakṣatram tad eva puṇyam ahaḥ !
Karanasya ca sā siddhir yatra Hariḥ prāṅg namaskriyate !!

—"Whatever Lagna (zodiacal sign) there is in which Hari is first saluted that indeed is blessed, that Nakṣatra (star) is blessed, and that day is holy. That gives also fulfilment to the senses."

In this, the word Prāk (first) indicates also the end indirectly; for, the disciple offers salutations at the end also. The fruit accruing from salutation is already given. Further:

Eko'pi Kṛṣṇasya kṛtaḥ praṇāmo
Daśā'śvamedhā'vabhṛthena tulyaḥ
Daśā'śva-medhī punareti janma
Kṛṣṇa praṇāmī na punarbhavāya

(Maha. Bh. Sānti 47-91)

—"One prostration done to Srī Kṛṣṇa is equal to ten Aśvamedha sacrifices and the concluding baths. A man who has performed ten Aśvamedha sacrifices has to be born again but not so one who prostrates to Kṛṣṇa."

Atasī-puṣpa-śaṅkāśam pīta-vāsasam acyutam !
ye namasyanti Govindam na teṣam vidyate bhayam !!

(Sānti Parva 47.90)

—"No fear overcomes one who salutes Govinda who is ever without a fall, who wears a yellow cloth and who is blue in color."

Loka-trayādhipatim apratima-prabhāva-
miṣad praṇamya śirasā prabhaviṣṇum īśam !
janmāntara-pralaya-kalpa-sahasra-jāta-
māśu praśāntim upayāti narasya pāpam !!

—"If a man bows down his head in salutation to the Creator and Lord of all the three worlds who is endowed with limitless powers, the sins committed by him in his innumerable past births and numberless Kalpas (creative cycles) are destroyed."

END OF SAHASRANAMA

SAHASRANAMA NAMAVALI

ओं विश्वस्मै नमः		*Om viśvasmai namaḥ*
विष्णवे		*viṣṇave*
वषट्कारराय		*vaṣaṭkārāya*
भूतभव्यभवत्प्रभवे		*bhūtabhavya-bhavat-prabhave*
भूतकृते		*bhūtakṛte*
भूतभृते		*bhūtabhṛte*
भावाय		*bhāvāya*
भूतात्मने		*bhūtātmane*
भूतभावनाय		*bhūtabhāvanāya*
पूतात्मने	१०	*pūtātmane*
परमात्मने		*paramātmane*
मुक्तानां परमायै गतये		*muktānām paramāyai gataye*
अव्ययाय		*avyayāya*
पुरुषाय		*puruṣāya*
साक्षिणे		*sākṣiṇe*
क्षेत्रज्ञाय		*kṣetrajñāya*
अक्षराय		*akṣarāya*
योगाय		*yogāya*
योगविदां नेत्रे		*yogavidāṁ netre*
प्रधानपुरुषेश्वराय	२०	*pradhāna-puruṣeśvarāya*
नारसिंहवपुषे		*nārasiṁha-vapuṣe*
श्रीमते		*śrīmate*
केशवाय		*keśavāya*
पुरुषोत्तमाय		*puruṣottamāya*